

A Treatise
an unlearned


As well in the
particulars
the publique

Wherein also are
cipall clauses of the
would offend the people
derstood them.

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ster of the Word of God in
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TO
THE RIGHT
Worshipfull, Right
Reverend and VVor-
thy Father of the
Law, Sir GEORGE
CROOK Knight,
one of his Maje-
sties Iudges of
the Kings
Bench.

STR,
 HIS learned
and Ortho-
dox divine
bath both at
home, and abroad, both in
himselfe, and in his profita-
ble and usefull workes gi

The Epistle

ven such Heroick proofes
of his owne worth and ex-
quisite learning, that here
to goe about to use any en-
comium in his praise and
worth would be but to light
a candle at the noone day.
which this Sunne shining
in his owne strength would
utterly obscure. Hee hath
done and said so much to
vindicate himselfe from
out of the jaws of obscuri-
tie, or oblivion, that no ad-
dition in that kinde is need-
full; and were he herein
wanting to himselfe, I
would add no other testi-
monie of him in his behalfe,
then

Dedicatory.

then his who well may be
instar omnium, namely
that of our late revered &
learned Bishop in his opus-
cula posthuma, where
any that would nodum in
hoc scirto quærere,
may finde ample satisfacti-
on, so that indeed for my
owne part I will onely with
the Orator, say, quid opus
est verbis ubi rerum te-
stimonia adsunt. In that
I have presumed to dedi-
cate this booke thus tran-
slated, and what herein I
may call mine, confined in-
deed within the narrow
verge of my weake perfor-
mance,

mince, to your judicious
peruseall, grave patronage,
and protection, it is out of
that assurance, you have gi-
ven all good men of your
unfained love of the truth
and true religion, that the
same may remaine upon re-
cord, for some though but a
weake testimonie of that
my ever vowed obseruance
and due respect, wherein
for your many worthy fa-
vours, I stand so mainely
obliged, wherein also being
confident of your wanted
favour, and good accep-
tance, wherevnto I humbly
commend the same, and my
farther

Dedicatory.

farther service, I will ever
rest

At your Worships
service and
command

Farther
service
Church of



RICHARD BAYLIE.

ceive any benefit by this
my labors not obligat
on will be acknowledged
red unto you for the
re 45

TO

which I made here the
Cardinal



TO
MY NEPHEW

Monsieur Bochart
Pastor of the Church
of Caen.



EARE Ne-
pew, if the
Church of
God re-
ceive any benefit by this
my labour her obligati-
on will bee acknowl-
ged unto you for the
same. For in the answer
which I made unto the
Cardinall

Cardinall *Du Perron*,
when it happened I had
improvidently omitted
the Chapter which treateth
of an unknowne
tongue: You aduertised
me of that defect, and
moved me to supply the
same. I have condescended
to your motion, and
have composed this
Treatise, which I heere
tender unto you. You
shall receive it, if you
please, for a testimony
of my hearty affection,
and of that joy which I
receive by seeing you
serve in the worke of the
Lord,

Lord with so great ap-
plause. It is a comfort
to me amidst so many
desolations to see that
God causeth to spring
up lights to shine in the
darknesse which grow
thicker from day to day.
For seeing God raiseth
up good work-men and
labourers, it is a signe
that he will yet leave us
some harvest. Hee who
from your infancie hath
indued his seare, and
hath set you apart for his
service, will cloath you
with strength, and with
courage not to faint un-
der

der the burthen. For you
are entred upon your
charge in a time where-
in you shall have need of
double zeale, and of an
holy magnanimitie: It
shall be a great honour
for you to stand in the
breach, and in the shock
of the maine battle: and
amidst the darknesse of
the time to be the bea-
rer of so faire a light.
There shall you have ex-
perience of those suc-
cours, which God pro-
miseth to those which
love him, and who es-
teeme it a great honour
and

and gaine to loose their
lives or goods for his
service. He, who hath
given unto trees, which
grow on the tops of the
rocks, stronger roots, be-
cause they are more ex-
posed to the boisterous-
nesse of the winds, will
give unto you also
strength according to
the measure of the com-
bats, whereunto he will
expose you. The match
indeed seemeth very
unequall, and the enter-
prise nolesse difficult, e-
ven as if with pinnies we
should take in hand to

sup-

supplant a rocke. But we
must remember, that we
defend Gods cause, who
is wont to use the wea-
kest tooles or instru-
ments for the effecting
of his workes of won-
der: that the glory of the
successe might not be at-
tributed to our strength.
And that the heavenly
truth, were it plunged
downe unto bottome of
the bottomelesse deeps,
might at last regaine the
upper hand. And as the
Church is more firme
then the world; feeling
the world was made for
it,

it. V Whereunto may be
applied what is written
of the cittie of *Iericho*,
to wit, that he that built
it, laid her foundation
upon his first borne.
The same God, who at
the sound of *Iosua's* trū-
pers made his enemies
walls to fall flat to the
ground, will one day
make to fall downe the
walls of *Babylon* at the
blast of the trumpet of
the Gospell. But if by
reaso of the ingratitude
of this stiffe-neckt age,
God putteth off unto a
nother time so excellent

a worke, we which have
sowed on earth with
small successe, shall not
faile to reape abundant-
ly in heaven. We beare,
like *Gedeons* souldiers,
this light in earthen ves-
sels: namely, in weake
bodies, the breaking
whereof will be happie
and honourable, if it
may but serve to set
forth in light the light of
the Gospell. For wee
which preach the Crosse
of Christ, should we be
exempted from it? VVe
that beare this arke,
should not we passe first
tho-

thorow this *Iordan*? be-
ing patternes not onely
in doctrine, but also in
zeale and in all vertue?
as for me, having pre-
sently finished my
course, & heartily brea-
thing after that rest,
which God hath pro-
mised to them that feare
him, I reioyce to leave
behinde mee men en-
dued vvith his graces
in greater measure: and
particularly a Nephew,
vvhom I have loved
with a fatherly affec-
tion: vvho treading in the
steps of a vertuous fa-
ther,

ther, and vvhose memorie is as a blessing to the Church of God, shall surpasse and much outstrip his predecessors, and shall be an example unto posteritie. But vvhilst I am in this temporall abode you owe mee the releefe of your prayers, as I also on my part doe beseech Almighty God to giue you grace to bee unto him a faithfull servant, and to fight the good fight, and to bring forth fruit unto his glorie.

From

From Sedan this 6. of
August. 1629.

Your deare Vncle, and
humble brother,
and servant.

P. DV MOVLIN.



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A
TREATISE;
Concerning a strange
language in prayers and in
the service of GOD.

CHAP. I.

That false religions love obscuritie: But the true Religion setteth forth to the view her doctrine, & holdeth nothing hidden.



It is an opinion commonly received, that ignorance is the
B mo.

mother of devotion. In the matter of Gods service, men admire most, what they understand least; and obscuritie augments reverence, and herewith, fareth it as with beauties; the which when men doe nothing but stand at enterview and at gaze, they kindle and inflame the more concupiscence.

Negligence and prophaness contribute to this evill; For men having no naturall inclination to bee instructed in the knowledge of God, they voluntarily disburden themselves of that care upon them that make profession to instruct them; rather then they will take the paines to learne, they had rather beleeve without knowing, and follow others without any fur.

further inquisition to informe themselves; and this affected ignorance cloketh it selfe with the specious title of respect towards the Church, and of quicknesse of apprehension; if there be question of putting forth a mans money, there men will be sure to enquire out the best securities, and men are in this point full of diffidence and distrust: but when the point of salvation falleth into debate, they referre themselves to rely on the faith of another, and blindfold their owne eyes with a uoluntarie ignorance.

Satan that seaseth on men by naturall handels, snares and nooses, useth this inclination to seduce them, it being easie for him to make them goe astray out of their way

that shunne the light. He it is, that hath taught Magicians and coniuers to insert and blend in their coniurations, barbarous and fustian termes not to be understood. He it is, that instructed the Pagan Priests to cover and keepe close their misteries under a religious silence^a; and to keepe aloofe off at a distance the prophane, who now a daies are termed the lay-people or the *laiques*. Thus ^a the *Toscane* discipline, wherein was contained the old religion of the Romanes, ^a and the verses of the *Salique* Priests sung by those Priests of *Mars*, were coucht in rude and barbarous termes, and such as were not understood of the people. ^a *Epiphanius* in the heresie of the *Offenians*,
^b saith

* *Hetrusca*
disciplina,

* *Quintilianus* lib. i.
Carmina Sa-
liorum vix
sacerdotibus
suis satis in-
tellecta sed
que mutari
vetat religio.

saith that the hereticks taught to pray with obscure words, forbidding to enquire after the interpretation of them.^a Saint Augustine in his 16. Chapter, *Quod vult Deus*, affirms the same of the Heracleonites. And Clemens Alexandrinus in his first booke of *Tapisseries*, saith that *men hold that prayers pronounc'd in a barbarous tongue have more efficacie.* Hierome in his Epitaphe^a of Lucinius Andalusien: they affright the simple with a barbarous sound, so that they admire most what they understand least. The Mahumetans, Turks, and Persians have their service in the Arabick tongue, which the people understand not. And the Jewes, whom God hath gi-

ὁ μὲν οὖν ζυ-
γιστὴν ἔφ'
μεινίσαν,
ἀλλ' ὁ μόνον
ἐν τῇ ἀρχῇ
ταύτῃ λέγει τὰ

εἰ τὰς ἀρχὰς
ὁμιλοῦσιν οἱ
ἀνθρώποι τῷ
θεῷ τὰ τῶ-
ρας βαρβαροῦ
φωνήεντα λέγου-
σιν.

d Barbaro
simplices
quosque ter-
rent sono, ne
quod non
intelligunt
plus miren-
tur.

ven up to reprobate sense; do read in their Synagogues the Law and the Prophets in the Hebrew tongue, whereas the most part of their people have but little or no understanding thereof. =

They that have the charge to guide and instruct the people, have beene carefull to foment and increase this evill; for they endeavour to keepe the people in ignorance, with-holding from them the key of knowledge, as our Saviour *Iesus Christ* saith, and hindering others from entering in. By this meanes they make themselves respectable and of account, as such that are onely capable of understanding divine matters the things that belong to God, and having onely and alone a
fa-

Lev. 11. 52.

familiar communication with
God. And by the selfe same
meanes, they themselvestake
sanctuary, and hinder, that
there can no cleare inspecti-
on be made into their affaires;
and gaine the liberty to ac-
commodate religion to their
owne profit, and to carve and
shred it at their pleasure. Dea-
ling as theeves do, that blowe
out the candells for feare of
being discride; for they are
afraid, least the things which
men admire a farre off, being
knowne and better taken no-
tice of at a nearer distance,
should become contempti-
ble and vtterly out of request:
Like unto painted women,
who would not willingly bee
uiewed neere at hand; ha-
ving learned by experience,
that there is trouble to lead

the ignorant; and that it is easiest diving into a blinde mans purse, and that every man that would be informed in the reason and originall of things is not easily perswaded.

Hence commeth it that they withdraw the people from reading of the Scriptures, and that they hinder the translating of them into the vulgar tongue. = Hence commeth it, that they labour so much to cast an aspersiō upon the Scriptures, and to make them to be suspected by the people, as a dangerous booke; and that the reading thereof is the cause of heresies. Hence came in Images, which serve to amaze, and to holde at gaze the eyes whilst they blinde their understandings;

dings; and to afford them recreation, whilst they withdraw and bereave them of instruction. Hence came that heape of Ceremonies, which are shaddowes, which growe apace, and stretch out themselves in length, when the night of ignorance is neere at hand. Hence came that implicit faith, which relyeth on the faith of another, and which beleeveth that which the Church of his countrey beleeveth, without ever knowing that which the Church ought to beleevē: and which serveth God by custome, following the thronge, and involveing themselves in the multitude. Hence came in the Liturgie in a strange tongue, and not understood; as if the english

B 5 tongue

tongue were too base and tri-
viall for divine service. Hence
came in the custome of pray-
ing to God without knowing
what they asked of him; as if
they were affraid to under-
stand themselves. Hence
came it to passe, that as in
the publique reading of the
Scriptures; God is a barba-
rian unto men, so also in pub-
lique prayers the Priest is a
barbarian to the Assembly,
and in the prayers of particu-
lars, every one is a barbarian
to himselfe.

= The occasions and the
change of affaires, have here-
vnto often contributed; For
the vulgar tongue of a coun-
trei comming to be abbafter-
disd by laps of time, or being
suddenly changed by the con-
fus'd medley, the blending,
and

and invndation and uiolent breaking in of strange people, the Pastors and leaders of the people have not beene carefull to accommodate the publique service unto the understanding of the new inhabitants, and to the tongue in vse. So that the Liturgie became in lesse then fiftie yeares, not to be understood by the people. And this came to passe in *Italie*, where the Latine was the vulgar in the time of the Apostles, and many ages after: But the Latine being corrupted by the inundation of the *Goths*, *Lombards* and *French*, and by the extinguishing & abolishing of good letters and learning; the Bishops still retained the service in the ancient tongue, and suffered the people to loose

loose the understanding of it: The like happened in *France* and in *Spaine*, as we shall see hereafter. ¶

True religion taketh a quite contrary way. It resists this naturall inclination of men, by which they flie instruction, fearing to learne the will of God, least thereby they should oblige themselves to follow it: thorow the brightnesse of the Gospel it dissipates the kingdome of the Prince of darknesse: For the people ought to be clearly instructed in the doctrine of saluation; seeing they have as great a share in saluation as the Pastors. Who shall not answer for the people, at the day of iudgement? *if the blinde leade the blinde, they will both fall into the ditch.*

Matth. 23. 24.

The

The Prophet *Habacuk* tells us, that *The iust shall live by his faith*, and not by the faith of another. He which beleeveth in God by proxie, or attornie, deserves that another should bee saved for him betweene the false and the true religion; there is as much difference, as betweene two Temples; the one whereof hath his windowes and lights shut and stopt up, the other receiveth in lights on all sides; in the one, the people make profession of a blinde obedience; in the other, the people demand instruction. = The one setteth forth to the view the Lampe of Gods Word; the other suppressing this spiritual light, lighteth up candells at high noone: And like as the light which struck Saint

Habac. 2:4.

Peter

Acts 12.

Peter on the side when hee slept in prison, made the irons to fall off from his hands, and opened him the prison: even so the light of the true doctrine breakes asunder the bands of superstition, & sets a man at libertie; according to that which our Saviour Iesus Christ teacheth in the 8. of S. Iohn. You shall know the truth, and the truth shall make you free. Wherevpon also God said in the 5. Chapter of Esay. My people are led captive, because there is no knowledge; and Iesus Christ in the 22. of S. Matthew said to the Sadduces, You erre, not knowing the Scriptures: Wherevpon he also said to the Iewes: Search the Scriptures; which is a commandment, which is not made to the

Iohn 3. 39.

the people by the Church of Rome. And God himselfe by his Prophet *Jeremie*, in his Chapter 31. promiseth a happy time, wherein every one shall not teach his brother, saying, Know yee the Lord, for, saith the Lord, they shall know me from the least to the greatest. God reiecteth a Zeale without knowledge, *Rom. 10. 2.* and the Apostle desireth that the charitie of the *Philippians* might be with knowledge and all understanding. This is the condemnation of the world (SAITH THE LORD) that light is come into the world, but men love darknesse better then the light. God indeed would have us to be simple and innocent, but withall, he will have us to be prudent and wise, he forbids curiositie

Philip. 1. 9.

Iohn 3. 19.

Matth. 10. 16.

curiositie in things hee hath concealed from us; but it followeth not thence, that wee must bee ignorant of things necessarie, and which he hath manifested to us in his Word.

For these causes have wee taken away images out of our Churches, which speake not, and have set in their places the holy Scriptures, wherein God speaketh unto us, these images are fallen downe to the ground before the doctrine of the Gospel, as *Dagon* before the Arke of the Covenant, and wee have brought in the Scripture in the vulgar tongue; and have established againe the service of God in words understood: for teaching no other doctrine, then that which is contained

1. Sam. 5. 3.

tained in the holy Scriptures;
we are not ashamed of our religion;
and we do desire that our doctrine might be knowne of every one, and examined by the Scriptures, having learned by the holy Scriptures, that faith consisteth in knowledge; and that Iesus Christ will, that men know before they beleeve; and that faith is by hearing of the Word of God: whence it followeth, that we must heare the Word of God, and be therein instructed, before we can have faith: we reject the counsell of our adversaries, who would have men beleeve before they choose the way of salvation, instead of that, they must know to the end to choose aright: Can there a greater abuse then

Iohn 10. 38.

Iohn 17. 8.

Rom. 10. 17.

*Bellar. lib. 2.
de iustifica-
tione cap. 7.
§. Iudicium.
Fides distin-
guitur contra
scientiam, &
melius per
ignorantiam
quàm per
notitiam de-
finitur.
Du Perron in
his booke a-
gainst the
King of
great Bri-
taine. lib. 6.
ch. 1. pag.
1080.*

then to make the faith of Christians to consist in ignorance, as Cardinall Bellarmine doth, who saith, that *faith is distinguished against knowledge, and is better defined by ignorance then by knowledge.* Wherevpon likewise the Cardinall du Perron thinks, that the greater ignorance is, the greater is the merit of faith; saying, that when as any one understands not the publique service, for that the Priest speaketh in an unknowne tongue, and not understood, that defect is recompensed by the merit of the endeavour and greater exercise of faith. Which is a new kinde of merit, to endeavour to know nothing, and an endeavour of faith which consists in negligence; and a faith which

which consists in having none at all, seeing that faith commeth by hearing of the Word of God; for it is not to heare the Word of God, to heare a sound without understanding; the Apostle then by this reckoning, was destitute of reason, when he gave thanks to God, for that, that the *Corinthians* were rich in all knowledge. And that wish he made, that the *Philippians* might abound in knowledge and understanding, was very inofficious and unkinde; seeing that by that knowledge the endeavour of their faith slackned and enfeebled, and their merit diminished. Hereon we have an excellent passage of Saint *Chrysostome* in his Homilie, 61. upon Saint *Iohn*, wherein
after

1. Cor. I. 5.

Coloss. 3. 16.

*could in time of need alleadge
any testimonies of Scriptures.*
This complaint of this good
Doctor, was at this day ridic-
ulous; for the people would
answer him, how should wee
be able to alleadg the Scrip-
tures, whereof you have for-
bidden us the reading? And
indeed there is not extant any
approved and allowed tran-
slation in the vulgar tongue.
It is now adaies a badg of an
heresie to reade carefully the
Scriptures and to alleadg
them.

C H A P.

CHAP. II.

*Two differences betweene us
and the Church of Rome,
touching an unknowne
tongue.*

CONCERNING an unknowne
tongue; when we speake
unto God, or when God spea-
keth unto us; wee have two
sorts of differences with the
Church of *Rome*, the one con-
cerning the prayers of parti-
cular persons, the other tou-
ching the publique service:
For in the Church of *Rome*
the people use to pray with-
out understanding them-
selves, and to speake unto
God and unto the Saints in
a tongue, which he that pray-
eth understandeth not, as if
it

it were suspected to themselves, or they were afraid to understand their own prayer: thinking that the Latine hath something in it that's more holy, and that barbarous termes have more efficacie, and that prayer in * English is lesse acceptable to God.

* Or in any other tongue then Latine.

The very same abuse hath intruded it selfe into the publique service, which is performed in Latine, where the people of *France, Germany* and *Spaine*, understand nothing. Wherevpon also the people vse to say, *let's goe heare a Masse*; but not, *let us goe observe the words, or understand the Masse*, they might say farre better if they said, *let us goe see the Masse*; for they goe to it, as unto a shew, and not

not as unto an instruction ;
 and as if it were not enough
 that the Masse is said in La-
 tine ; a great part of the
 Masse is pronounced ex-
 ceeding lowe , and with a
 deepe silence : the rest is
 said in confused termes, and
 with quivering of an inarticu-
 late voice : whereof their
 Doctors render us the rea-
 son, namely, for that She-
 pheards in hearing of the
 Masse having learned the
 words of consecration, pro-
 nounced them over the bread
 of their meale, which was
 incontinently transubstantia-
 ted into flesh : whereupon
 withall they were stricke
 with thunder from heaven.
 This Historie is recited by
Durand in his 4. booke of his

Durand.
Rat. lib. 4.
 c. 35. Cum
 quidam pa-
 stores Cano-
 nem in agro
 cantarent, &
 panem su-
 per lapidem
 posuissent,
 ad verborum
 ipsorum pro-
 lationem
 panis in car-
 nem conver-
 sus est, ipsi

tamen divino iudicio igne caelitus misso percussi sunt. Pro-
 pter quod sancti Patres statuerunt verba ista sub silentio dici.

Rational

Rational chap. 35. and by
Pope *Innocent* the III. in his
third booke of the misteries
of the Masse, chap. 1.

CHAP. III.

*Of prayers of particular per-
sons in a tongue not under-
stood by themselves that
pray.*

I. **P**RAYER is a request or
supplication, which
man presenteth unto God,
forwarded and suggested by
the sense and feeling of our
want and necessitie, it is a
kinde of almes which man
asketh of God. Whence it
followeth, that hee that
prayeth ought to pray ac-
cording to his feeling, and

C to

to apply his prayer accordingly unto his necessitie; this cannot be done by him that prayeth without understanding himselfe, and who by custome sayeth a prayer in terms not understood: very often it falleth out, that the partie which hath an intention to aske of God something, saith in his Latine prayers things farre from his owne intention: Thus Courtizans and women, that understand the Latine iust as much as the Greeke, doe say in Latine their seaven Psalmes; wherein *David* being sicke, complaineth that hee halseth as he goeth, and that his raines were enflamed, and speaketh as one shut up in a darke Cave, whither *Saul* had brought him: is it credible, that

*Psalm. 38. et
143.*

that a silly woman pronouncing these things in Latine, once thinkes of asking salvation or the forgivenesse of finnes?

II. The Apostle Saint James in his 1. Chap. wil-
leth, that when we aske any thing of God, *wee aske it in faith, not doubting at all.* Now it is impossible to aske of God any thing in faith and in full assurance, when the thing is not knowne which is asked of God, for faith implyeth and bringeth knowledge. Wherevpon also our Saviour Iesus Christ conioyneth ordinarily knowledge with faith, as in the 10. of Saint Iohn, ver. 38. *That you may know and beleue that the Father is in me:* and in the 17. Chap. ver. 8. *They*
C 2 *have*

have knowne and beleevved
that thou hast sent me. Where-
fore insteed that Saint Paul
so often saith, that we are iu-
stified by faith. *Esay* in his
53. Chap. ver. 11. saith, that
wee are iustified by know-
ledge.

III. One cannot accuse
a man in plainer tearmes to
bee out of his wits, then in
saying to him; *You know not
what you say.* But all things
which in civill conversation
would bee esteemed absurd,
in the Romish religion
are held for good: as if reli-
gion served to trouble the
wits, or were a receptacle of
absurdities; and that which
otherwaies is a folly, here is
a devotion. God then shall
deale iustly to grant nothing
to that person, that knowes
not

not what he askes ; and by consequent knoweth this , that God hath denied him.

IV. Here experience and necessitie reforme men by force; for they who shall have all their life long, made their prayers in latine without understanding of themselves, in suddaine afflictions and in great griefes will change their language, and will cast forth unto God their fervent prayers in their ordinarie tongue. A man which is in the pangues of death, or that is upon the libbet (unlesse he bee utterly brutish) will never say *Beati quorum*, nor the *Pater* in Latine.

V. But what good grace can a Latine prayer have, which a poore silly woman saith to *S. Mary* the Egypti-

an, or to S. Magdaleine who never understood the Latine? And albeit that indeed they had learned their Latine in Paradise, yet so it is, that all that is nothing to understand the voice without knowing the heart: it is required that he on whom wee must call, doe know the faith and the repentance of him, that prayeth least he heare an hypocrite. Now the Word of God teacheth us, that God alone knoweth the hearts of men, 2. *Chron.* 6. ver. 30.

VI. Above all to be pittied is the Latine prayer of a woman, or of an Artizan, which prayeth to S. *Vrsula*, or to S. *Margarite*, or to S. *Catherine*, or to S. *Chrystopher*, or to S. *Martial*, or to S. *Lögius*, or to S. *Lazarus* patron of lepers,

pers, or to the eleve thousand Virgins, which are Saints, and yet never were men, and which are placed in heaven, and yet never lived upon the earth, by this meanes he that prayeth, speaketh to a Saint, which hath no being at all, in a tongue which hee himselfe that prayeth understandeth not, which is an heape of absurditie. * *Hi non sunt vituli labiorum, sed labia vitulorum, Osea 14. 2.*

VII. That if unto a man that prayeth in Latine, not understanding that which he saith, any one had given one of *Esops* fables in Latine, perswading him, that it is a prayer to the Virgin *Mary*: such a man, according to the doctrine of the Church of *Rome*, pronouncing this fable

* These are not the calves of the lips, but the lips of calves. Osea 14. 2.

with fervent affection, should not cease to pray in faith, and should not loose the merit of his prayer.

VIII. That if a French man not understanding the Germane tongue, should come and aske something of the King in the high Dutch, the King although he understood the high Dutch, would take this discourse for a mockerie, or would thinke such a man to be beside himselfe.

IX. In this point the example of Iesus Christ ought to serve us for a rule, who prescribing a forme of prayer unto his Disciples, gave them one in their usuall and ordinarie tongue, saying unto them, *When you pray, say our Father which art in heaven,*

ven, &c. He gave them not this prayer in the *Byscane*, nor in the *Arabian*. For he would have them when they prayed, know what they asked of God; and what were the things whereof they stood in need.

X. And with such excellent art is this prayer framed and composed; that the faithfull speaking unto God, speaketh also unto himselfe, and that every petition is a commandement; for as the commandements of God are the matter of our prayers, and teach us that which wee ought to aske of God; so also the petitions which God hath prescribed us containe the commandements. In asking of God that his kingdome may come, we oblige

C 5 and

and binde over our selves to labour for the advancement of this kingdome. In asking and praying that the name of God may be hallowed, wee are advertised to hallowe it our selves; and we are taught by this prayer, not to covet another mans bread, and to forgive them that have trespassed against us, and to eschew the temptations of evill; lessons which cannot be comprised by him, that understands not himselfe, and prayeth in a tongue which hee understands not.

XI. True it is that God understands all tongues; but withall, his pleasure is, that he that speaketh unto him, know what he saith, and that he speake as a man, and a reasonable creature, that is to say,

say, with reason and understanding. God indeed understands thy tongue; but withall, he understands that thou understands not thy selfe; it is a grand abuse to thinke that wee speake unto God, to the end hee might understand our language; for before wee opened our mouthes hee knew our thoughts; and it is hee that puts prayer into the heart of them that feare him: now it is the heart that must move the lips, and suggest to the mouth words conformable to the thought.

XII. Thus prayed the Prophets: *David* prayed in his owne tongue, and dictated unto the *Israelites* the Psalmes in a tongue they understood: who whilst they pro-

pronounced the Psalmes of *David*, had this contentment, whereof the Church of *Rome* hath deprived her selfe: reading in particular, and hearing read in publique the Psalmes of *David* without all understanding of them.

XIII. The prodigall childe returning home to his Father and saying; *Father I have sinned against heaven and before thee, I am not worthy to be called thy sonne,* understood himselfe well: *Luke 15. 21.* Thus prayed the poore Publican, smiting his breast, and saying, *O God be mercifull unto mee, a poore sinner,* *Luke 18.*

13.
XIV. Thus prayed the Primitive Christians for the

the Apostle to the *Colossians*, Chap. 3. ver. 16. had taught them to exhort one another mutually in Psalmes and praises; so prayed the Apostle Saint *Paul* being at *Philippi*, where the faithfull used to goe forth of the towne, and met together by a river side to pray: *Act.* 16. verse 13. For *Lydia* a seller of purple had not been touched either with his prayers, or with his exhortations, if hee had prayed, or spoke in a tongue which shee understood not. And none hath hitherto doubted but that the faithfull of the Church of *Ierusalem*, in the time of the Apostles prayed in their vulgar tongue, when they prayed for the deliverance of Saint *Peter* being

Act. 12. 5.

being prisoner: and that the Fathers when they prayed in their families, were understood by their children.

*I. Cor. 14.**verse 11.*

XV. The Apostle Saint Paul in the first to the *Corinthians*, hath a whole Chapter upon this subject; namely, the 14. wherein he utterly condemnes prayers in an unknowne tongue: *If (saith he) I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall bee a barbarian unto me. If he forbid to be a barbarian to another in praying, then how much more to be a barbarian to ones selfe? And in the 15. ver. I will pray with the spirit, and will pray with the understanding also: but this pas-*
sage

sage shall bee handled hereafter more at large, when wee shall come to speake of publique prayers.

XVI. *Thomas Harding* a Doctor of *Lovane* an English man, the Target of Poperie in England, in his Treatise of prayers in a strange tongue, in the 33. Section, constrained by the evidence of the truth, passeth his sentence of condemnation against it, saying, *a* it were to bee wisht that the people could say their publique prayers in their vulgar tongue; *b* and in the 29. Section, hee acknowledgeth that at this

a Est optabilius ut populus preces publicas vernacula sua lingua recitaret.

b Hardin. Section. 9. Non potest

populus fateor, dicere Amen ad benedictionem Sacerdotis æquè ac si Latinam linguam perfectè calleret.

day

day the people cannot so easily say Amen to the blessing of the Priest, as if they understood the Latine.

CHAP.

CHAP. IV.

*That in the Primitive
Church every one pray-
ed in his owne
tongue.*

WEe have alreadie in
the first Chapter
alledged many of the Anci-
ents, who derided the super-
stition of those that thought
that prayers in a barbarous
tongue have more efficacie
in them.

*Origen in his 8. booke a-
gainst Celsus: a The Greci-
ans in their prayers use Greeke
words, and the Romans the
Romane language, and so eve-
ry one according to his tongue
prayeth unto God, and praiseth*

α οὐκ ἔστι
ἰδὼν ἰδ-
ῶν καὶ
οἱ ἱεροῦ
ῥωμαῖοι, καὶ
ὅτι καὶ ἱερ-
εὺς καὶ ἱ-
ερὰ καὶ δια-
κονοῦν δι-
κταὶ τῷ

Θεῷ, καὶ ὑμεῖς οὕτως δύναντε.

him,

him, as hee is able. Note that he setteth not downe onely his opinion, but that hee sheweth forth the custome and practise of the Christian Church.

Chrysostome in the Homilie 35. upon the first to the Corinthians : ^b If any one speake onely in the Persian tongue, or in any other strange tongue, not knowing what hee saith, he shall be a barbarian to himselfe, and not onely to another man.

Hierome in his 18. Epistle to Marcella : ^c Thorow out the whole Cittie of Iesus Christ they are all countrey swaines. Without Psalmes there's not a word spoken :

ὁ δὲ τις τῶ
φθίσταται
μόνον τῇ
προσῶ
γλώσσῃ, ἢ
ἐν ἄλλῃ
ἀλλοτρίας,
μη εἰδὼν ὃ
ἐλέγξαι ἑ-
αυτοῦ.
τὸν ἑαυτοῦ
ἵνα ἑαυτοῦ
ἐστὶν ἡ ἱστορία
μόνον.

c. In tota
Christi villa
tota rustici-
tas est. Ex-
tra Psalmos
silentium
est Quo-
cunque te
vertetis

as arator suam tenens alleluia decantat: Sudans messor Psalmis se avocatur: & curva attendens vites falce vinitor aliquando Davidicum canit.

which

which way so ere thou turnest thee, the very husbandman holding the plough sings praises to the Lord: and the reapers and the sweating harvest-men withdraw themselves aside with Psalmes: and the vine-dresser with his hooked vine-knife shragging his vines, sings something out of David. This is not, nor cannot be done by the common people of the Church of Rome, that have no minde to sing at the Cart, or in their shops Latine Psalmes which they understand not, and where to sing Psalmes in English is a badge of heresie.

The same Father in his Epitaph of *Paula*, saith that at the performing of the funerall

nerall rites of Paula, Psalmes were by course sung in the Hebrew, the Greek, in the Latine, and in the Syriack tongue, Hebreo, Greco, Latino, Syroque sermone Psalmi in ordine personabant. Every one singing according to the language of his owne country.

And not to wearie the Reader with a multitude of passages in a matter so evident: Thomas himselfe the Angelicall Doctor, whom the Pope hath made a Saint, in his Commentarie upon the 14. Chapter of the 1. to the *Corinth*: in the 4. Lect: hath these words: *It is a thing certaine, that he that prayeth and understands what he saith, profiteth more then he, which prayeth onely with the*

the tongue, but understandeth not that which he saith, for he which understandeth is edified, both in his understanding and in his affection, but his understanding that understands not, receiveth not any fruit whereby to bee edified. And in the same Lect: hee acknowledgeth that the Primitive Church prayed in the vulgar tongue, but that this course was changed afterward.

It would be a very pleasant conceit to bring in the Virgin *Mary*, or *Elizabeth* her Cozen, saying their houres in a barbarous tongue and not understood, turning over a chapelet, prayer of beads or Rosarie: according to the custome of the

the Church of *Rome*, who say their howres by dropping downe the graines of a consecrated paire of beads. The good women rub these their beads against the feet of an image; they bring from *Rome* chests full of hallowed graines, Consecrated by the Pope, which are sold dearer, because they have more virtue. *M.* the Cardinall *du Perron* comming backe from *Rome*, brought backe with him a budget full of hallowed graines, every of which graines filed on a paire of beads had that vertue, that but kissing of it, one might purchase an hundred yeares of pardon; but this privilege was but onely for the French: one might see silly women

women saying their *Pater-nos* in Latine, in their way going to market, and the Spanish talking and conferring of affaires, turning over faire and softly the graines of their beades, saying at every graine a Latine prayer, which is to bee repeated fiftie times over, blending the *Paters* with the *Aves*, and by saying five *Aves*, for one *Paternoster*; for the vertue of prayers now adaies consists in number, repeated over in the same words not understood: And the poore people, when they say their *Ave* thinke they pray to the Virgin *Mary*; whereas indeed they pray for the Virgin *Mary*. At the end of all this, there is said, *It is the Church,*

Church, &c. and *It is an Apostolicall tradition.* For this word Church is become a cloake to cover a multitude of abuses.

CHAP.

CHAP. V.

*That publique service in a
tongue not understood, is
contrary to the Word of
God, and to reason.*

I. **A** Buse in the Liturgie
and publique service
is yet more pernicious, be-
cause God himselfe is there-
in wrapped up, and made a
barbarian unto men, and
his word by this meanes be-
comes not intelligible: as if
men would frustrate God of
his intention, which is to
speake unto us to instruct us;
as if Iesus Christ came downe
from heaven of purpose to
speake to men without being
understood. For in the
Masse there are not onely
D prayers

prayers unto God, but also therein are read places of Scriptures in which God speakes unto men. In prayers in a tongue not understood, there is used this impertinent excuse, that God understands all tongues, as if we spake with the mouth; to the end, to be understood by God: But here where the businesse is concerning God speaking to men, this excuse hath no place; for when God speaketh unto men, hee will bee heard and understood: and indeed when for excuse it is said, that God understands all tongues, it is presupposed that he unto whom he speaketh, should understand that which is said unto him.

II. Therefore the Scripture

ture teacheth us that when God is provoked to displeasure against his people; hee makes them heavie of hearing, that they may not heare, and that their hearts may not understand; as God himselfe speaketh by his Prophet *Esay*. Chap. 6. verse 10.

III. Besides it is also one of Gods curses, wherewith hee punisheth the ingratitude and the contempt of his word, when he speakes to a people in a strange tongue, that they may not understand, as the Apostle teacheth in the first to the *Corinthians*, Chap. 14. where he bringeth in God speaking thus by his Prophet *Esay*. I will speake to this people by men of another tongue,

Esay 35. 11.

and by strange lips, and thus they shall not understand, saith the Lord. Wherefore tongues are for a signe not unto beleevers, but unto infidells. This threatning is fulfilled in the Church of Rome; wherein God punisheth the hardnesse of mens hearts by speaking unto them in a tongue which they understand not.

III. In this matter this maxime taken out of the nature of man, and from the intention of the creature ought to be laid for the foundation; namely, that the tongue was given unto man to be the interpreter of his thoughts, and messenger of his conceptions. Whence it followeth that to use the tongue to a contrarie end, and

and to speake to the end to be not understood, is to turne nature topsie turvie and quire to overthrowe her; and as much as in us lyeth to frustrate the Creator of his intention: and to change humane speech into an unprofitable Echo, and into a sound beating the aire. Now if this bee true in him which speaketh to others in a tongue which he understandeth not, it is yet more true in him which is understood neither by himselfe nor by another.

V. Out of the selfe same maxime, it followeth that when the Priest speaketh Latine in the Church, he ought to speake to bee understood by some body. Our adversaries must tell us, whether he

D 3 speake

speake to bee understood by the assistants, or to be understood by himselfe, or to bee understood by God, for there is no fourth. Now hee speaketh not to be understood of the by-standers, seeing hee speaketh so very lowe, and in a tongue which the people understand not: and besides, in private Masses hee speaketh alone and without any assistants: Besides he speaketh not to be understood of God; for God understands us without our speaking, though we speake not at all, and before wee open our mouthes: nor can it rather be said, that the Priest in the Masse speaketh to the end to be understood by himselfe, for hee knew his owne thought before hee spake: speech

speech was given man not to informe himselfe in his own thoughts, but to the end to make it knowne to another; he is utterly beside himselfe that speaketh to himselfe, to the end, to understand himselfe.

VI. Add herevnto, that in many places of the Masse, the Priest speaketh to the people, saying unto them, *Oremus, &c.* and *Orate pro me fratres, &c.* and many other such like things, wherein the Priest bids the people aske of God such and such things, and to ioine their prayers with his; but the people have no minde to obey that his commandement, not so much as knowing what the Priest bids them doe; the people might

iustly say to him, *make us understand thee, if thou wilt be obeyed.*

VII. Wherefore in the Church of the Old Testament, the whole publique service was performed in the vulgar tongue; and the prayers which *Aaron* and his Successors made for the Hebrew people were made in the Hebrew tongue: which after the captivitie of *Babylon* being corrupted, yet was still understood by the people, as wee will shew hereafter.

VIII. Our Lord Iesus Christ instituted and celebrated the holy Supper amongst his Disciples in the vulgar tongue, and that which was understood by the

the assistants; his will was, that when the faithfull shall eat of that bread, and drinke of that cup, they shew forth the Lords death untill he come againe. 1 Cor. II. ver. 26. Now this is not to shew forth a thing, to propound it in an unknowne tongue, nor understood.

I X. To this very selfe same end he gave unto his Apostles the gift of divers tongues, to the end, that in all nations they might establish the service of God in the tongue of the countrey, and that in every tongue God might be served, in such sort, that the diversitie of tongues which at the building of *Babel* was a curse, at the building of the Church is become a blessing.

D 5 X. The

X. The Apostles followed their Masters example; for the Apostle writing to the *Corinthians*, that were Grecians, gave them in their owne tongue the forme of the Celebration of the holy Supper. *I Cor. II.*

XI. Would Iesus Christ who is the light of the world come to plunge it in darknesse, and to make things more obscure? And God having spoken to his people by *Moses* in a tongue understood, would hee now wrap and intold up himselfe in darknesse by propounding his Word, and by giving his Sacraments in a barbarous and an unknowne tongue?

XII. But that which is yet of more strength in this matter,

matter, and which clearly decides, and fully determines this controversie, is the authoritie of the Apostle Saint Paul, who imployed the 14. Chapter of his 1. Epistle to the *Corinthians*, in a manner wholly to condemne the use of strange tongues, and not understood in the Church. If (saith he) the trumpet give an uncertaine sound, who shall be prepared to the warre? So likewise you, except you utter words which may be understood, how shall it be knowne what is spoken? For yee shall speake unto the aire, and a little after. Wherefore if I know not the meaning of the voice, I shall bee a barbarian to him that speaketh, and hee that speaketh shall be a barbarian to me: and a little after: If thou

thou blesse with the spirit, how
shal he that occupieth the place
of the unlearned, say Amen,
at thy giving of thanks; say-
ing, he understandeth not what
thou sayest? Thou verily gi-
vest thanks well, but another
is not thereby edified. Where-
vpon he concludeth, I had
rather in the Church speake
five words with my understand-
ing, that I may teach others
also then ten thousand words
in an unknowne tongue.

Du Perron
against the
King of great
Brittaine,
book 6. chap.
1. p. 109. the
word tongue
in S. Paul,
signifieth
an unknown
tongue.

XIII. Mounsieur du Per-
ron answereth, that Saint
Paul speaketh not of an un-
knowne tongue which was
in the Church, but of
tongues infused and miracu-
lous. This I willingly agree
to, for this augments the
force of that place against the
ordinarie service in an un-
knowne

knowne tongue. For these miraculous gifts of tongues were rare, and given unto some Christians for a small time; to the end to declare the power of God, and by consequent the use of them in the Church brought with them a benefit, which the Masse in Latine cannot bring. Neverthelesse, the Apostle forbids them the use of this miraculous guift in the Church, unlesse they interpret them instantly; because he will have nothing spoken in the Church which is not understood. How much more condemnes hee a strange language in the ordinarie service, wherein that extraordinary evill which the Apostle would avoid, would become ordinarie?

The

The Apostle forbids not an unknowne tongue in the Church, for that it is miraculops: but because it is not understood, and because that he which speaketh is a barbarian to him that heareth him; & because that is not understood, which is spoken, & because it is to speak in the aire, & because y^e people cānot say Amen to the thanksgiving, they understand not; and because that they that heare are not thereby edified, which are truly reasons of moment: be it that he which speaks in an unknowne tongue in the Church, have learned that tongue by miracle or by studie, the question here is not of the manner by which a tongue is learned, but of the peoples instruction. Saint

Paul

Paul had learned without miracle the Hebrew tongue; and yet for all that would he not celebrate at *Corinth*, or at *Rome* the holy Supper amongst the Gentiles, in the Hebrew tongue; in a word he gives two generall rules and without exception. The one it is better to speake in the Church five words understood, then ten thousand not understood. The other, it is a curse of God, when he speaketh to a people in a tongue they understand not.

XIV. Others goe about to escape by another way. They say that Saint *Paul* speakes not of the ordinarie service which is said in the Church, but of certaine hymnes and spirituall songs.
In

In speaking thus they would perswade us, that such hymnes ought to bee pronounced in a tongue understood, but that the rest of the service was said in a tongue not understood by the *Corinthians*, but this they know to be false. It being a thing well knowne, that in *Greece* the publique service was ever performed and said in Greeke, and is so said yet to this day. So that if such hymnes and spirituall songs ought to be pronounced in a tongue understood, then much more the ordinarie prayers and the reading of Gods Word, whence the people receive more edification.

XV. But it is easy for us to prove that the Apostle in
this

this place speaketh of another matter then of hymnes and spirituall songs. For when hee saith that strange tongues are for a signe, not unto the beleevers, but unto unbelievers: and ranketh that amongst the threatenings and curses of God; when God threatens to speake to a people in a strange tongue, to the end, not to be understood; it is cleere that he speaketh not of hymnes or songs in which men speake unto God, but of the Word of God, which is directed unto men.

XVI. And when the Apostle saith, that hee had rather speake five words in the Church understood to instruct others, then tennethou-

thousand in a tongue, it is evident he speaketh of whatsoever is spoken in the Church.

XVII. And these words, *If I know not what is signified by the words, I shall be a barbarian to him that speaketh, and he that speaketh shall be a barbarian unto me*; are they not also as true in him that readeth the Scriptures in publique, as in him that pronounceth hymnes? For barbarians are all they esteemed, whose tongue one understands not: and this is it that *Ovid* saith of himselfe being banished among the Getes.

Ovid Tristium lib. 5. Eleg. 10.

*Barbarus hic ego sum quia
non intelligor ulli.*

*Et vident stolidi verba
Latina Getæ.*

XVIII. Moreover, when

when the Priest pronounceth prayers in the Masse, and the people understand not so much as one word of them; may wee not, and ought we not to apply unto him the Apostles sentence: how shall hee which occupieth the place of the unlearned, say Amen unto thy giving of thanks? for hee knoweth not what thou sayest.

Chrysostome commenting on this place, understood it as we doe. For hee brings in the Apostle speaking thus: *If I speake not the thing to you, which may bee understood by you, and which may bee plaine and evident unto you: but shew you onely that I have the*

a Chryf.
Hom. 35. in
1. ad Co-
rinth.
ἐὰν μὴ ᾖ
ἡ πρὸς ὑμᾶς
διήγησις
ῥησιμαία καὶ
σαφής
ἐν ᾧ ἡ διδασκαλία
ἐκμαρτυρεῖται

ὅτι ἡ διήγησις ἔχει χάρισμα, ἡ διήγησις δὲ διδάσκει καὶ ἡ χάρις ἀποκαλύπτει τὰ ἀποκρυφία, πῶς γὰρ ἀποφανῆς ὅς εἰς οὐκ οὐκ.

gift

gift of tongues, when you have heard strange tongues, you shall goe your way from me without any benefit at all thereby. For what profit can there redound to you from a voice you understand not?

Saint Ambrose in his commentarie on this place, hath given it the very same sense. ^b If (saith he) you meet together to edifie the Church, those things must be delivered which the Auditors understand: for to what purpose or profit is it that any one speake a tongue which he himselfe onely understands, and whereof hee that heareth can reape no fruit? and a little after. The Apostle saith, I had rather speake

^b Si utique ad edificandam Ecclesiam conueneritis, ea debent dici quae intelligantur audientibus. Nam quid prodest ut qui loquatur linguam quam solus scit, ut qui audit nihil proficiat? &c.
^c In Ecclesia volo quinque verba loqui per legem, ut & alios edificent quam prolixam orationem habere in obscura.

five words in the Church according to the law, that I edifie withall others, then any long and large discourse with obscuritie.

Saint Hierome in his commentarie on this place, & Every word which is not understood is adiudged barbarous.

And in the same place, * if any man speake in a tongue not understood unto another, his spirit is unfruitfull, not to himselfe, but unto his hearer, for he understands not what is heard.

Basil in his Ascepticks is very expresse for this point, in his 278. answer of his brieffe definitions. He asks, † what is this that the spirit

d Omnis sermo qui non intelligitur barbarus iudicatur.

e Ibid. Si quis incognitis aliis linguis loquatur, mens eius non ipsi efficitur sine fructu, sed audientibus quicquid enim dicitur ignorat. *ἡ γὰρ ἀγνοούμενη τοῖς ἀκούσι τοῖς πνευματικαῖς ἀπατημένη τῇ ἰδέᾳ,*
82.

ὅταν ᾖ ἀγνοῦσα ἢ τοῖς παρόντι τοῖς ῥήματι τὸ πνευματικόν, ἀκαρπὸς ἐστὶν ὅντι τὸ πνευματικόν μὴ δὲ ὡς φιλομένον. ὅταν ἢ οἱ πνευματικοὶ νοοῦσι ἢ πνευματικῶς ὡφείλῃ δυνάμει τῆς αὐτοῦ, τότε ὁ πνευματικὸς καρπὸν ἔχει ἢ ὡς φιλομένον βελτίον. ὁμοίως ἢ ἐν πάσι ἐκφανέσθαι τὸ τοῦ θεοῦ ῥήματι.

of

of a man prayeth, but his understanding is without fruit? Then he answers it. This was spoken [by the Apostle] touching those that make their prayers in an unknowne tongue unto them that heare them; for he saith, if I pray in a tongue, my spirit prayeth, but my understanding is without fruit. For when the words of the prayer are unknowne to them that are there present, his understanding that prayeth is without fruit, not profiting at all. But when the assistants understand the prayer, which may profit them which heare, then hee which prayeth hath this fruit, namely, the bettering of those that have thereby profited. And so it fareth with ALL, and with whatsoever is delivered out

out of the Word of God. For it is written, if there bee any word profitable for the building up of faith. This holy man understands this place of the Apostle, not onely of hymnes or songs, but of all prayer, and of all reading and pronouncing of the Word of God.

And concerning this wee have a law of the Emperour *Iustinian* which is in *Nouvelle* 122. in the Greeke Editions in these words, & *we will and command that all Bishops and Priests celebrate the sacred oblation, and the prayers thereunto added in holy Baptisme not in a lowe voice, but with a lowd and cleare voice*

g Ad hæc iubemus ut omnes Episcopi pariter & Presbyteri non tacito modo, sed clara voce quæ à fide-li populo exaudiat sacram oblationem & preces in

sancto baptismo adhibitas celebrent, quo maiore exinde devotione in depromendis Dei laudibus audientium animi cfferantur. Ita enim & Divus Apostolus docet 1. ad Cor. epist.

which

which may bee understood by the faithfull people, that thereby the minds of the hearers may be raised up with greater devotion to set forth the praises of the Lord God. For so teacheth the holy Apostle in the first to the Corinthians. This Emperiall law is extant in the Greeke Coppies of Haloander, and is alledged by Cassander the Divine of Cologne, and is acknowledged by Cardinall Bellarmine in his 2. booke of the Masse, Chap. 12. Whence detestable is the fraud and perversitie of those that have rased it out of the Latine versions of *Iustinian*.

Herevnto *Bellarmino* answers, that it belongs not to the Emperour to give lawes touching sacred matters. But
if

if this *N* be not received for a law, at the least it serveth for a testimonie of the custome of the Church in the Romane Empire unto the time of this Emperor, who died about the yeare of our Lord 165.

Hee saith also that commandement is onely given to the Greeke Churches : This Cardinall could not be ignorant that the Cittie of *Rome*, and the Bishop thereof were then in the Emperour *Iustinians* Subjection, which might appeare by the same *Nouvel* ; in the which, the Bishop of *Rome* is taxed by the Emperour at foure thousand Crownes for his entrance into his charge, and the other Patriarchs at three thousand : For then the Bi-
E shops

shops of the principall Seas, payed first fruits to the Emperor, and the same Emperor created two Bishops of Rome, namely, *Silverius*, and *Vigilius*.

In a word, this passage of the Apostle Saint *Paul* of the 14. Chapter of the 1. to the *Corinthians*; wherein is condemned the use of strange tongues in the Church, doth to racke our Adversaries, that some of them of better conscience let fall from them a voluntarie condemnation thereof.

¶ Hic consequenter idem ostendit in oratione publica, quia si populus intelligat orationem seu benedictionem sacerdotis, melius reducitur in Deum, & deuotius respondet Amen.

Nicholas de Lyra in his notes on this Chapter speaketh thus: *a* Heere consequently the Apostle sheweth the same concerning publique prayer, for that if the people understand the prayer and blessing

bleſſing of the Prieſt, they are the more eaſily caried on to thinke on God, and to answer more devoutly Amen. Also, if the Prieſt bleſſe in minde, that is to ſay, without being underſtood of the people, what benefit reape the ſimple people that underſtand him not?

Anſelme whom the Pope hath Canoniz'd for a Saint, in his expoſition on this Chapter. ^b That which thou ſayeſt is good, but another is not edified by thy words, which hee underſtands not; therefore ſeeing you are aſſembled together in the Church for edification, there muſt be nothing ſpoken in the Church, but what is underſtood by the people, and may bring edification to the hearers.

^b Bonum eſt quod loqueris, ſed alter non edificatur in verbis tuis quæ non intelligit. Ideo cum ad Eccleſiã propter ædificationem conveniat, ea debent in Eccleſia dici quæ intelligantur ab hominibus, & præſent ædificationem audientibus.

e Sed quare
 non dantur
 benedictio-
 nes in vulga-
 ri, vt intelli-
 gatur à po-
 pulo, & con-
 forment se
 magis eis?
 R. Dicen-
 dum est
 quod hoc
 forte fuit
 in Ecclesia
 primitiua,
 sed postquã
 fideles in-
 structi sunt
 & sciunt
 quæ audiant
 in communi
 officio, sunt
 benedictio-
 nes in Lati-
 no,

Thomas the chiefe of the
 Schoolemen in his commen-
 tarie upon this very Chapter
 of the Apostle, in the fourth
 Lect: findeth himselfe so
 pusled, that at the last he is
 faine to say, that this com-
 mandement of the Apostle
 was good for the Primitive
 Church, but that now it is
 no more in practise, because
 the faithfull are better instru-
 cted. *Wherefore (saith he)*
are not the blessings given in
the vulgar tongue, that the
people might understand
them, and conforme them-
selves the better unto them?
 His answer is; *We must say,*
that it may be this was done in
the Primitive Church, but
since, the people were after ward
instructed, and knew what they
heard in the Common service,
the

the blessings were delivered in Latine. And in his fifth Lect: he saith, that in the Primitive Church, it had beene a follie to pray in an unknowne tongue, because men were rude, but that now all are instructed, wherein he much deceiveth himselfe. For never were the people more ignorant then they were in the time of this *Thomas*, and in the two hundred yeares following. And even now that the Scripture is set forth to the sight, and that learning flourisheth, scarce of an hundred persons of the Church of *Rome*, shall there bee found two, that know what is contained in the Masse, or that so much as take the paines once to enquire after it.

^d Hardin.
Art. 3. Sect.
30. Quod
autem Di-
vius Pau-
lus morem
precandi
lingua in
Ecclesia
tanquam
fructus &
edificati-
oni. ex-
pertem im-
probare
videtur, &
quinque
verba aut
sententias
intellectas
& perce-
ptas, ex
quibus re-
liquus po-
pulus in-
struatur
decem mil-
libus pere-

grino. incognito sermone pronuntiatis antepone, ista om-
nia ad illorum temporum conditionem referenda sunt, quæ
hodierno Ecclesiæ statui longè dissimilis est.

Harding a great Defen-
dor of Popery in England,
in his 3. Article of his dispu-
tation against Jewel in the
30. Section hath followed
the impietic of Thomas, spea-
king thus. ^d As for that
it seemeth that Saint Paul
disalloweth prayer made in
the Church in an unknowne
tongue, as being fruitlesse,
and without edification, and
that he preferreth five words
or sentences understood where-
with the people might bee in-
structed, before ten thousand
pronounced in a strange
tongue and not understand;
all things ought to be referred
to the condition of those times,
which is very unlike to the

estate

estate of the Church of this time. Marke this audacious boldnesse and impietie, which hewes downe the authority of Gods Word even by the very root. For if it bee permitted unto men to say, *that was the law at the beginning, and so they were taught in the time of the Apostles; but now this is changed, and the Church being better tutored doth otherwise.* What remaines there but to change the whole Word of God? And to give the Pope authoritie to casheere Gods lawes, and to plucke God out of his throne to set up the Pope above God?

Cardinall Cajetan was ashamed of this: For in his commentarie upon the fourteenth of the first to the Co-

E 4 *rinthians,*

Ex hac
Pauli do-
ctrina habe-
tur quod
melius ad
edificatio-
nem Eccle-
siae est ora-
tiones pub-
licas quae
audiente
populo di-
cuntur di-
ci lingua
communi
clericis &
populo quā
dici Latine.

rinians, hee speaketh as one desiring, that the Latine were banished out of the publique service, and that it were performed in the vulgar. By this doctrine of Saint Paul (saith hee) it is to be gathered, that it is better for the edification of the Church, that the publique prayers which are said in the hearing of the people, were said in a tongue common as well to the Clergie as to the people, then to say it in the Latine. Which is a very notable confession of a Cardinall of so great authority in the Church of Rome.

CHAP.

CHAP. VI.

Prooffe hereof even by the example of the Church of the old Testament.

BY what hath beene hitherto said, it appeareth that in this question concerning a tongue not understood, which is used in the publique service, we have the Word of God, and reason, and the confession of our Adversaries on our side. Wherevnto we must add the example of the ancient Church, as well of the old as of the new Testament, which ought to serve us for a rule.

I. To fetch the matter
E 5 from

from the beginning : God gave his lawe in a tongue understood : and the forme of prayers and blessings, which God prescribed to *Aaron* to make before the people, was in the vulgar tongue of Gods people; as are those prayers and blessings which are read in the 6. of *Numbers*, verse 23. and following, and in the 10. Chap. ver. 35. and 36. and then of thanksgiving in the oblation of first-fruits, *Deut.* 26. ver. 3. and the forme of prayer after the payment of Tithes in the third year, *Deut.* 26. ver. 13. in a word, all the publique prayers which were made by the Priests or by the people, were made in a tongue understood by the people. And *David* dictated to the
people

people Psalmes which were sung in the Temple upon instruments of Musique in the Hebrew tongue, which was the tongue used in Israel.

II. During the captivitie of *Babylon*, the Hebrew tongue degenerated from it puritie. Notwithstanding the which, the change was not so great, but that the Hebrew tongue, in the which *Moses* and the Prophets writ, was still understood by the Jewes. Not onely for that the people were exercised in the reading and hearing of those bookes, as well in their private houses, as in the Synagogues euery Sabbath; but also for that the corruption was not so great, but that the commō people easily

ly understand the Hebrew, by reason of the proximitie and neare resemblance betweene the Iewish and the Hebrew tongue. Whence also in the new Testament the Iudaique tongue is often called the Hebrew; as in 27. of Saint *Matthew*, verse 33. where *Golgotha*, which is a word of the Iudaique tongue, is said to be an Hebrew word: but the Hebrews say *Golgoletb*, that is to say, *scalpe* or *scull*, and in the Chap. 19. of Saint *Iohn*, verse 19. it is said, that *Gabbatha* in Hebrew signifieth pavement, although *Gabbatha* bee a Syrian word. For that the Iewes after their returne from the captivitie of *Babylon*, understood the Hebrew tongue, and the

Text

Text of the bookes of the Lawe, appeares by the 8. Chapter of *Nehemiah*, ver. 2. where it is said that *Esdra*s the Priest brought the law before the congregation of men and women, and of all them of hearing; and it is added that *Esdra*s read in the booke in the presence of the men and of the women, and of as many as were capable to understand: and the eares of the people were attentive to the reading. This could not bee done in the Church of *Rome*, in the which the Deacon reades the Gospell, and the Subdeacon reades the Epistle in Latine before women, peisants, and trades-men, that understand them not, and consequently cannot bee attentive

tive therewith.

The exposition which the Levites added unto this Lecture, which is mentioned in the Sequell, was not to interpret the termes thereof into another tongue, but to expound the meaning and sense of them, as *Nicholas de Lyra* acknowledgeth upon the 8. of *Nehemiab.* *Esdras* read in the booke plainly, that is to say, intelligibly, opening and declaring the things which seemed obscure.

III. & *Iosephus* in his 12. and in his 16. Chapter of his booke *of the Empire of reasón*, describes the Martyrdom of seven brethren, and of their mother, by the cruelty of King *Antiochus* th'illustrious: and saith, that the mother exhorted her chil-

f Eſdras legi-
t in eo
apertè, id
eſt intelligi-
biliter de-
clarando ea
quæ vide-
bantur ob-
ſcura.
Iſoſephus
g ap. i. awta-
neitoye
λογισμῷ
cap. 13.
ὁ δὲ τῷ
τίτῳ
παρῆκε
τῷ ἱερὶ ὁ
δὲ.

children, and especially the youngest to die constantly for the law of God, and that shee spake to them in the Hebrew tongue. It is to be presumed shee spake in Hebrew that shee might not bee understood by *Antiochus*, who was a Grecian: and seeing shee spake thus to the youngest and least, it appeares that then amongst the Iewes, even women and children spake Hebrew.

IIII. In the fourth Chapter of Saint *Luke*, verse 16. and following; our Lord Iesus being in the Synagogue of *Nazareth*, taketh the booke of the Prophet *Esay*, and reades before the people a long passage of *Esay*: then addeth,

This

This day is accomplished this Scripture which you heare : which words doe witnesse that the auditors and by-standers well understood the words of that place. Is it credible, that in the Synagogues of the Iewes the Scriptures were read in a tongue not understood, seeing that in the Scriptures God speakes to the people to the end to be understood.

V. In the 22. of the *Acts* verse 2. the Apostle Saint *Paul* makes an oration to the Iewes in the Hebrew tongue, which made them the more attentive : Which he would not have done if they had not understood it. And this Apostle would not have spoken

ken to a people in a tongue
not understood: as also the
sequell of the Chapter, espe-
cially the 22. verse, sheweth
that the Iewes understood
him very well.

C H A P.

CHAP. VII.

That the Primitive Christian Church thorow out the whole world, used a tongue understood in the publique service.

HERE wee have for us the whole Primitive Church. It is a thing without all contestation, and witnessed by the Ancients, that every countrey and nation, even unto the most barbarous, had the holy Scriptures translated into their vulgar tongues, to the end, that the people might be instructed by the reading of them. *Chrysostome* in the first

first Homilie upon the 8. of Saint Iohn. ^a The Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations having translated into their tongues, the instructions propounded by him, (to wit by Saint Iohn) being barbarous people have learned to be lovers of wisdom. And Theodoret in his 5. Sermon of the meanes how to correct the indispositions of the Grecians. ^b The Hebrew hath not onely beene translated into Greeke, but into the Latine, into the Egyptian, Persian, Indian, Armenian, Scythique, yea and even into the Polonian: and to speake in a word, into all languages, which the nations use at this day.

κὶ Γερμαν, &c.

α ἀλλὰ καὶ
σύνεσι, καὶ
αἰγυπτιῶσι,
καὶ Ἰνδοῖσι, καὶ
ἠθίοποι, καὶ
ἠθιοπῶσι, καὶ
μυρία ἱππεῶν
ἰδιωτῶν καὶ
αὐτῶν μετα-
βαλόντες
γλωττίαν
τὰ παρὰ
τούτους ὁ-
γματὰ εἰς
αἰθέρην,
ἱμαδοῦναι
θρόνους
καὶ βασιλεῖς
φιλοσοφῶν.

b Theod.
Græc. af-
fectionum
curationis
sermon. 5.
καὶ ὁ Ε-
βραῖος
φωνῇ ἢ μό-
νον εἰς τὸ
ἑβρ. ἑλ-
λῶν με-
τιβαλόντι,
ἀλλὰ καὶ εἰς
τὸ ῥω-
μαῖον, καὶ
αἰγυπτίον

Saint

Saint *Hierome* translated the Bible into the *Dalmatic* tongue, as himselfe witnesseth in his Epistle to *c Sophronius*.

e Hieron. Sophronio. Quorum translationem diligentissime emendatam, olim meæ linguæ hominibus dederim. d Ex quo factum est, ut etiam Scriptura Divina, quæ tanti morbis humanarum voluntatum subveniat, ab una lingua profecta, quæ opportunè potuit per totum orbem disseminari, per varias inter pretum linguas longè latèque diffusa innotesceret Gentibus ad salutem.

Saint *Augustine* in his booke of Christian doctrine Chap. 5. *d Hence came it that the holy Scriptures which cures such a number of the diseases of mans will, having begun to be set forth in a tongue which might fitly be dispersed abroad thorow the whole earth, was manifested to the nations unto salvation, being spread abroad farre and wide, by the meanes of the divers tongues of sundry interpreters.*

And *Vlflas* a Bishop of the *Goths* translated the holy

Scriptures

Scriptures into the *Gothique* tongue, as *Sozomene* witnesseth in his 6. booke of his historie, Chap. 37.

Wee may bee bould to avouch that the holy Scriptures were very common among the common people, seeing that Saint *Hierome* in the Epistle to *Leta*, exhorteth her to exercise her daughter *Paula* in the reading of the holy Scriptures, and commends *Fabiola* * for her diligence in the reading of the holy Scriptures, those sacred bookes especially the Prophets, and the Evangelists, and the Psalmes. So *Chrysostome* in his 3. Homily of *Lazarus*, and in the Homily 2. upon Saint *Matthew*, and in the 3. upon the 2. to the *Thessalonians*, and often elsewhere,

Sozom.

Οὐ φιλάς
αὐτὸς
γὰρ μὲν τῶν
βιβλῶν αὐ-
τὸς ἐχού-
ς, καὶ τὸ
οἶκεν αὐτῶν
ἐν μνήμῃ
εἶναι τὸν
βίβλους.

e Deus bo-
ne, quo il-
la fervore,
quo studio
intenta erat
divinis volu-
minibus.

elsewhere, exhorteth tradesmen, women, simple Idiots to the often and carefull reading of the holy Scriptures.

f Ita Scripturas sanctas lege, ut semper memineris Dei illa verba esse.
Athanaf.,
Tomo 2.
p. 249.
adver. eos
qui nec querendum, nec loquendum ex Scriptura precipiunt.
Edit. Com-
mel.

The Epistle unto the Virgin *Demetrias*, which is the 142. amongst the Epistles of Saint *Augustine*, in the 23. Chap. *f* So reade the holy Scriptures, that thou remember evermore that they are the words of God.

Athanasius 2. Tom. page 249. saith, that the Hereticks dissuaded the people from the Scriptures, saying, they were not of easie accessse, but (saith he) the truth is; It is because they flie from being reprov'd by them.

All this presupposeth that the Scripture in the vulgar tongue, was in the hands of
the

the people : for otherwise the exhortation to read them had beene vaine and ridiculous.

This Scripture was read in the Church in a tongue understood by the people, as appeareth in these words, frequent in the Homilies of the Fathers both Greek and Latine, *As it was read to you to day*, this had beene a great absurditie to put the people in minde of a reading, where in they had understood nothing.

Sulpitius Severus in the life of *Saint Martin* reciteth, that one called *Defensor* opposed himselfe against the

Ασκήσεις
τῶ γενομένου
σεβασίου τοῦ
μη κατωτάτου
μας, ὡς
ἀποστόλων.
τῆς ἀληθείας
ἡμῶν τῆς
ἐκείνου τοῦ
ὡς αὐτοῦ
ἐκείνου.

Inter Episcopos qui
assuerant
præcipue
Defensor
quidam no-

mine dicitur resistisse, &c. Nam cum fortuito lector, cui legendi eo die officium erat, interclusus à populo defuisset turbatis ministris, dum expectatur qui non aderat, unus è circumstantibus sumpto Psalterio, quem primum versum invenit artipuit: Psalmus autem hic erat, ex ore infantium, &c.

recci-

receiving of Saint *Martin* into his Bishoprick, saying, that he was a grosse and sordid fellow, but when one day as in the absence of the Deacon, one of the people taking up the Psalter, began to reade in the Church the 8. Psalme, where it is said, *Out of the mouth of babes and sucklings thou hast established thy praise, because of thine enemies, to destroy the enemy and avenger.* Whereupon was raised a crie of the people against this *Defensor*: beleeving that, that Lecture so fell out to be read by the very providence of God.

Our Adversaries themselves acknowledge that in the Church of the Apostles and many ages after, the service and the prayers were made

made and performed in a tongue understood by the people. *Lyranus* upon the 14. Chapter of the first to the *Corinthians*, *In the Primitive Church blessings and all other things were done in the vulgar tongue.* We have heard before *Thomas Aquinas*, and *Harding* the Englishman, who acknowledge that in the Primitive Church men prayed in a tongue understood, but they say, that it was good for that season and time, but that afterwards that custome was changed, because the people are better instructed.

Lactantius in his 5. booke of divine Institutions in the 20. Chapter, derides the Pagans who conceale their mysteries from the people fearing

F ring

*In Primitiva
Ecclesia be-
nedictiones
& cetera
omnia fiebant
in vulgari.*

a Hinc fida
fientia sa-
cris institu-
ta sunt ab
hominibus
callidis ut
populus ne-
sciat quid
colat.

ring to bee mockt, and least
their error should come to
be knowne. *a* Hence it com-
meth (saith hee) that sub-
tile men have taken order
that there should bee kept
a faithfull silence and nothing
should be made knowne of their
sacred service, least the people
should know what they wor-
ship.

Saint Augustine in his
booke of the Maister, 1.
Chapter. When *b* we pray
(saith he) there is no need of
of words, that is to say, of words
which are sounded forth, un-
lesse it be as the Priests doe, to
make the people understand
their minds and conceptions,
not that God should heare
them, but that men might
heare them.

In the Councell of Late-

ran

b August.
lib de Ma-
gistro c. 1.
Quare non
opus est lo-
cutione cum
oramus, id
est sonanti-
bus verbis,
nisi fortè si-
cut sacerdo-
tes faciunt
significande
mentis suae
causa. Non
ut Deus sed
ut homines
audiant.

ran held under Innocent the III. in the yeare 1215. in the 9. chapter is extant this ordinance or Canon. ^d For as much as in most parts in one & the same Cittie or Diocese, the people of diverse tongues are blended and mixt together, having under one and the same faith, sundry Ceremonie and rites, we straitly charge & command, that the Bishops of such townes or Dioceses provide me fit, who may celebrate divine service according to the diversity of ceremonies and tongues, and administer the Sacraments of the Church, instructing them both by word and example. Behold here a Councell which our Adversaries reckon amongst the

¶ Quoniam in plerisque partibus intra eandem civitatem atque diocesim permixti sunt populi diversarum linguarum habentes sub una fide varios ritus & mores, districte precipimus, ut Pontifices huiusmodi civitatum sive diocesum provideant viros idoneos qui secundum diversitatem rituum & linguarum divina officia illis celebrent,

& Ecclesiastica Sacramenta ministrent, instruendo eos verbo pariter & exemplo.

Generall-Councils to bee one of them, authoris'd by the presence and approbation of so renowned a Pope, who not onely permits, but withall commands to celebrate the divine service in another tongue, then in the Latine amongst people of diverse tongue; and observe that he speaketh of people divers in language, but agreeing in faith. That it might not bee thought, that hee spake onely of the Greeks and Latines, who at that time were alreadie of diverse beleeves, and separated in Communion one from the other, and this not onely in some few places, but *in most parts* and places.

*Impletisque
partibus.*

Isidore in his first booke
of Ecclesiasticall Offices,
Chap.

Chap. 10. *Reading is no small edification to them that beare. Whence it is meet, that when the Psalmes are said or sung, they should bee said or sung by all, and when prayer is said, it should be said by all, and when reading is in hand, that it be heard with reverent silence of all.*

And yet even unto this day in the Church of Rome, the order of reading is conferred by the Bishop, pronouncing to him these words :

f Study you to pronounce the words of God, that is, to say the sacred lessons, distinctly and plainly, to the end, that the faithfull may understand them, and be edified by them, without all error of falshood :

quatenus auditores vestros verbo pariter & exemplo vestro docere possitis.

e Est autem lectio non parua audientium edificatio. Vnde oportet ut quando psallitur, ab omnibus psallatur: cum oratur, oretur ab omnibus. Quando lectio legitur factio silentio a quē audiantur a cunctis.

f Studete verba Dei, videlicet lectiones sacras distincte & aperte ad intelligentiam & edificationem fidelium absque omni mendacio falsitatis proferte, &c.

And alitle after, *In such sort that you may instruct your Auditors both by word, and by example.* This is found extant in the Pontificall, deformed by Pope Clement the Eighth, in the Chapt: *of the ordination of Readers.* This forme of ordination is ancients then the abuse which crept in afterward: And I wonder at this, that the said Pope having corrected many things in the Pontificall, caused not this clause utterly to bee expung'd and put out, which enwraps and infolds in flat periurie the readers of the Church of *Rome*, who are bound in their ordination to reade in such sort and manner that the faithfull may understand their readings, and that they may edifie their
their

their hearers: for in making them reade the Scriptures in Latine, they bereave them of the meanes to accomplish that promise; which they have made unto God.

Wherefore *John Bellet* in his recitall of *Cassander* in his *Summe of divine Offices*, in the Prologue, after hee had commended the custome of the Primitive Church, wherein it was not permitted any thing should be spoken in the Church in a strange language, without a present addition of the interpretation thereof; hee addeth:
& What course must we take

g Quid autem in nostris temporibus est agendum? ubi nullus vel rarus invenitur

legens vel audiens quod intelligat? videns vel agens quod animadvertat? Iam videtur esse completum quod a Prophetâ dicitur: Et erit sacerdos quasi de populo vnus. Videtur ergo potius esse tacendum quam psallendum: potius silendum quam tripudiandum.

in these our times, wherein either none, or but very few are found, that understand what they reade, or what they heare? that seeth, or practiseth what they observe? now seemeth to be come to passe that which was said by the Prophet; The Priest shall be as one of the people. It seemeth then that it were better to be silent, then to sing, and rather to hold our peace then to danse. Thus derided hee the singing and mimique gestures of the Priest.

All the Churches of the world, which are not subiect to the Pope, yea and even some of them which are subiect to him are for us in this point. For in Greece the service is said in Greeke, and by more then a thousand yeares

yeares after Iesus Christ the tongue of the liturgie was the vulgartongue; and now whereas by the empire of the Turks, and by the abolishing of schooles and learning the tongue is altered, yet so it is, that the vulgar Greeke is not so farre corrupted, that the Greeke of the liturgie is not understood of the people: and if it were otherwise, yet so it is that the example of antiquitie by the space of a thousand yeares & upward, ought to be more considerable with us, then the corruption of but yesterdaies birth.

Cassiodore who writ about the yeare 520. or 530. of our Lord, hath an excellent passage upon this subject, upon the Psalme 44.

b Perse-
temur eur
Ecclesia,
Dei de ve-
stis varie-
tate laude-
tur, cui to-
tum sim-
plex con-
venit acque
unum. Sed
hic varie-
tatem aut
linguas
multipli-
ces signi-
ficat, quia
omnes gen-
tes secun-
dum suam
patriam in
Ecclesia
psallunt, ut
authori
virtutum
pulcheri-
mam di-
versitatem
demon-
strent.
i Mardin-
gus lib. de
precibus
linguæ pe-
regr. Sec.
38. *Quæ*

*h Let us carefully seeke out, why the Church of God is prai-
sed and commended for her va-
riety of partie coloured gar-
ments. But here this signifieth
the variety, or diversitie of
tongues for that all nations
saied the Psalter in the Church
according to their severall
tongues of their countries to
shew forth unto the author of
virtues a most beautifull di-
versitie.*

*Harding i acknowledgeth
that the Muscovits, Arme-
nians, and Ethiopians have
ever had their publique pray-
ers in their vulgar tongue,
and that to the Russians, Mo-
ravians, and to other people*

*gentes preces publicas vernaculo semper sermone habuerunt, &c.
quales sunt Moscovita, Armenij, & Ethiopes, &c. Ruscianni,
Moravici, atq; quibusdam ante 600. ab hinc annos permis-
sum fuit ut Missam lingua Dalmatica celebrarent.*

it was permitted from about 600. yeares to have the service in the *Dalmaticke* tongue.

The Churches of the *Abissines* or *Ethiopians* have their service in the *Ethiopian* tongue, as witnesseth *Francis Aluares* a Portugall Munck, who lived seaven yeares in the Court of the Great *Neguz* of *Ethiopia* in his 3. Chap. of his *Ethiopian Historie*.

^k *Onely* (saith he) he consecrates in his owne with our very words, and he makes no elevation, he doth the same over the cup, and elevates it not, and saith over the same our very words in his owne tongue. *Cassander* in his *Liturgicks* hath translated these very words of *Aluares* into Latine.

Who also in the 15. Chap.

^k Et in tanto
consecra
nella sua lin-
gua con le
proprie no-
stre parole,
e non la
lieva. Et il
medesimo fa
nel calice, e
non l'alza.
Dice sopra
quello le pro-
prie nostre
parole nella
sua lingua.

In singulis templis unicum tantum altare, & in dies singulos unum quodque sacrum faciendum putant. Totum sacrum seu Missa gentili ac vernacula lingua apud illos peragi solet.

Chapter of the same booke, cites the commentaries of *Sigismund Liber De rebus Muscoviticis*, speaking thus.

The Muscovites have but one altar in every temple, and thinke that every day they ought to celebrate once the Sacrament and all the service, where the service is used to be said in the countrie language and vulgar tongue.

In a word, no Church, nor people had divine service in Latine, saving they that are subject to the Pope. Nay there will be some Churches found, which obey him, the which yet in this point would never be conformable to the Church of Rome. *Belarmino* in his revisalls of the bookes *de verbo Dei*, acknowledgeth that among the
Mus-

Muscovites, and Armenians, and Maronites, there are some Romane Catholicks, that have not their publique service in Latine.

The Custome of the Ancient Church, as well in the East, as in the West, was that the Priest and the people answered one another, the Priest saying, *Lift up your hearts on high;* and the people answering, *Wee lift them up to the Lord.* The Priest saying, *the Lord be with you;* and the people answering, *And with thy spirit:* and every where saying, *Amento* the prayers of the Priest with a great noise, as it were a thunder, as appeareth in the Liturgies attributed to *Basil, & to Chrysostome,* and *Hierome* in his preface upon

m Ad similitudinem
celestis tonitru
Amén reboat.

n Tunc quia
Christiani
erant pauci
omnes simul
psallebant in Ec-
clesia, & res-
pondebant in divinis
officijs: at
postea cre-
scente po-
pulo divisa
sunt magis
officia & so-
lis clericis
relictum est
ut commu-
nes & pre-
ces & lau-
des in Ec-
clesia per-
elegant.

upon the second book of the
Epistle to the Galathians,
saith *m* that at Rome the (peo-
les) Amen echoed like the
thunder from heaven. Which
Bellarmine in his 26. Chap-
ter of his second booke of the
Word of God. *n* Then (saith
he) because the Christians
were but few in number, all did
sing together in the Church,
and answered one another in
the divine service. But after-
wards the people increasing,
the divine service was more se-
perated and divided, and was
reserved and sequestred to the
Clergie men onely to say in the
Church common prayers and
praises. This he saith, accor-
ding to his wonted fidelitie,
for he knew well enough that
the most populous Churches
that were ever in the
world,

world, were the Churches of *Constantinople*, and of *Rome* in the fourth and fifth Ages: in the which these responds of the people were made, as well as in the lesse frequented, and wherein all the service was done in the vulgar tongue. Besides this is not to divide a service, but rather to have reduced the people to silence, and not to permit any to speake but the Clergie.

I say then that these answers of the people are an evident prooffe, that the people understood that which the Pastor said, for otherwise how could they have made answer to words not understood? But this custome ceased in the Church of *Rome*, when the people lost their under-

understanding of divine service, the Priest being become a barbarian to the people, the people likewise became mute and deafe to the words of the Priest.

And hereupon it is to the purpose to take into our consideration the words of the Iesuit *Salmeron* in his commentarie upon the first to the *Corinthians*, Chap. 14.

• Disp. 22.
§. Ac sub-
dit. Ne be-
nedicens sa-
cerdos di-
cat, Ego
quidem in-
telligo, &
gratis ago
peregrina
lingua, re-
spondet
Apostolus
[Ac alter
non ædifi-

• *Least the Priest that gives the blessing, might say, I understand well what I say, when I give thanks in a strange tongue; The Apostle tells him, YEA BUT ANOTHER IS NOT EDE- FIED THEREBY, that*

caur] id est inde nullam derivari ædificationem Ecclesie, cuius imprimis ratio habenda erat. Nam omnia tunc ad ædificationem Ecclesie fieri solebant, ut docet Apostolus, ita ut nolit villas preces publicas, in Ecclesia celebrari ignoto pro- fus sermone.

is to say, there redounds not
thence any edification to the
Church, unto which chiefly and
above all there should regard be
had. For then **AT THAT**
TIME ought all things to
be done to the edification and
consolation of the Church, as
the Apostle teacheth, in such
sort, that he will not have any
publique prayer to be made in
the Church in a tongue which
is not understood of all. Now
if this was the Apostles de-
cree, as this Iesuit acknow-
ledgeth, who gave the Pope
power to change it? and to
forbid to performe divine
service in vulgar tongues? as
Bellarmine acknowledgeth,
saying, *¶ is it forbidden to*
read or sing the Scriptures in
the Church in the vulgar
tongue? But if in the Apo-
stles

¶ Bellar. lib.
3. de verbo
Dei c. 15. §.
At Catho-
lica.
Prohibetur
ne in pub-
lico & com-
muni usu Ec-
clesiæ scrip-
tura legan-
tur vel can-
tantur vul-
garibus lin-
guis.

stles times all the publique prayers ought to be said in a tongue understood, because (saith this Doctor) all things ought to be done to the edification and consolation of the Church; have not wee now the same necessitie at this day? and should the now Pastors of the Church have lesse care of the edification of the Church?

¶ Si quis dixerit lingua tantum vulgari Missam celebrari debere anathema sit.

Wherefore when the Councell of *Trent* ⁹ in the 9. Canon of the XXII. Session anathematized, and scorcht and ouercast with thunderbolts all those that say, that the Eucharist which they call the Masse, ought to be celebrated in the vulgar tongue; doe they not include and enwrap the Apostle *Saint Paul*, and the Prophets

phets and the Apostles ,
and the whole ancient
and Primitive Church
in this excommunicati-
on?

Sixtus Senensis in his sixt
booke of his Bibliothek in
the Annotation 263. to re-
fute Cardinall *Caietan*, who
saith, that publique prayers
ought rather to bee said in a
tongue understood, then in
Latine , alledgeth *Am-
brose de Compse*, who saith,
*that this tradition was inven-
ted by Luther, or rather by the
divell that spake in Luther :*
in the meane while *Luther*
hath taught in this point, no-
thing else but what the Apo-
stle *Saint Paul* hath taught,
by the very confession even
of our Adversaries, as wee
have proved.

But

¶ Miratus
sum Caieta-
num non
esse deter-
ritum à fru-
ctu huiusmo-
di traditio-
nis, quæ pri-
mum à Lu-
thero, immò
à diabolo in
Luthero lo-
quente in-
venta est.

de his canonicis.

Polidor.
Virgil: de
Inventor.
rerum lib.
6. cap. 2.
Cantores
nostri in
templis no-
stris con-
strepunt, ut
nihil præter
vocem au-
diatur, &
qui inter-
sunt, ejus-
modi vocum
concentu
quo eorum
aures maxi-
mè calent,
contenti de
vi verborum
nihil curant.
Vnde vetum
eò est, ut
omnis divi-
ni cultus ra-
tio in istis
cantoribus
sita esse vi-
deatur.

But *Polidore Virgil*, a lear-
ned man amongst our Ad-
versaries, taketh up his
complaint against the abuse
which is committed in the
Church of *Rome*, saying,
[Our singers make a noise in
our Churches, so that nothing
can be heard but their voices,
and all that are present, con-
tending themselves with the
harmonie of such voices,
wherewith their eares are
tickled, take no care at all for
the sense of their words,
whence the matter is come to
this passe: That amongst the
people, the whole divine ser-
vice consists in nothing else
but in these Chanters or sin-
gers, and a great sort of the
people come to Church to
heare them, as it were to
the Stage.

But

But which is yet more, *Sixtus Senensis* on the place above alledged, after *Ambrose de Compfa*, acknowledgeth that in the Church of *Rome* very often the very Priests themselves understand not that which they say. * *Not onely* (saith he) *they that fill the place of the simple and unlearned understand not for the most part that which is said in the prayer, but also very often, noe not the very Priests themselves, nor Deacons that pray or read understand them, which is a grosse abuse, &c.* This the *Cardinall du Perron* could not dissemble, saying, that if there be any Church-men, that understand them not, it is their fault that gave them orders.

¶ Illud potius vituperandum erat, quod solum qui suppleant locum idiotarum, & lerumque non intelligunt quid oritur, verum etiam sapenumero nec ipsi presbyteri aut diaconi, qui orant aut legunt.

u *Du Perron* in his book against the King of great Brittain, booke 6. chap. 4. pag. 1079.

orders. For hee was not ignorant that the Countrey is full of Priests, that hardly can read, so farre are they from understanding the Latine.

Estius a Doctor of *Doway* in his Commentarie upon the 14. Chapter of the first to the *Corinthians*, forbids to the utmost of his power an unknowne tongue in the public service. Neverthelesse this confession slipt from him. * It is (saith hee) a good thing of it selfe, that divine service should be celebrated in a tongue understood by the people: for that serveth of it selfe unto the edification of the people, as it is well proved by this place of Saint Paul. And there.

* *Quamvis per se bonum sit ut officia divina celebrentur ea lingua quam plebs intelligat, id enim per se confert ad plebis ædificationem, ut bene probat hic locus.*

therefore Caietans opini-
on being formally and
abstractedly considered is
true.

CHAP.

CHAP. VIII.

*Two causes which move the
Pope and his Clergie, to will
that the Masse, and the
whole ordinary ser-
vice be said in
the Latine
tongue.*

PApistrie is a pile or tim-
panie rather of doctrines
and ceremonies, cemented
and built with admirable
skill. All the subtilties and
counsell & cunning sleights
of humane wit have beene
imployed in the framing of
it. Whereupon it is not to
be wondred at, that the Apo-
stle stiles this structure of
the sonne of perdition the
mysterie of iniquitie.

In

In this very point, where-
of we treat, the Pope and
his Clergie have propoun-
ded to themselves two ends,
whereof the former is to
keepe the people in igno-
rance, and to inure them to
beleeve without knowing,
and to follow their eyes be-
ing blindfolded, and to obey
without all enquirie into any
thing : this evidently ap-
peares in this, that they have
entertained a feare, least in
deed the Latine should bee
too well understood, and
therefore have ordered that
the principall parts of the
Masse should bee said in so
low a fumbling murmure,
that the Priests voice cannot
be heard; to the same end
tends their forbidding to
reade the Scriptures. And
G Images,

Images, and implicate faith, and their Maxime that the Pope cannot erre in the faith. For in effect his empire is founded upon the blindnesse of the people, and publique ignorance is his firmest prop.

The second end which the Pope propounds to himselfe in the establishment of the Latine tongue in the publicke service, hath beene to plant among the nations, he hath conquered the badges and cognisances of his Empire. The custome and manner of great Monarcks, is to give their language to the people subdued by them, to the end to civilize and reclaime them unto their government. Thus did the Romanes to the *Gaules* and *Spanish*,

Spanish, and the King of *Spaine* ties the *Indians* to speake *Spanish*: who becoming *Spanish* in their language, become also such in affection. The Pope doth the like, in giving to the people he hath conquered, his tongue together with his religion. The simple people thinke, that their religion ought to be *Romish* as well as the tongue, which is used in that religion, and that the *Christian* faith, and the tongue came both to them from the same place.

CHAP. IX.

The third cause for the which they will not have the Masse understood by the people. The clauses of the Masse which would offend the people if they understood them.

BVt the principall cause why the Pope will not have the Masse to be understood by every one, is because the Masse contains many things, which if the people understood, they would thereby bee either instructed, or scandalized.

For the Masse is full of clauses, whereof some of them are contrary to Popery,

ry, and are conformable to our Religion, others of them are clearely opposite and contrary to the doctrine of the Gospell, and some of them contrary to common sense.

I. For example, the people should be instructed and taught not to beleieve the point of merits, if they understood the words of the Masse. Which condemnes them, when the Priest asks of God that he would receive us into the company of the Saints: *Non estimator meriti, sed venia largitor*: Not by regarding or having any respect to our deserts, but by granting us pardon.

II. Also the people that are taught to pray for the soules departed out of this
G 3 life,

a Memento
etiam, Do-
mine, famu-
lorum & fa-
mularum
tuarum qui
nos præces-
serunt cum
signo fidei
& dormiunt
in somno
pæcis.

life which broyle in purgatory, would be astonisht to heare the Priest pray for the deceased in these words :

a Remember, Lord, thy servants, and handmaids which have gone before us with the signet and stampe of faith, and who sleepe the sleepe of peace.

Hee that hath given the Priest money to pray for one of his deceased friends, at this *Memento* of the Masse, would say, I gave money indeed for a soule, which I beleevved was tormented in burning fire, but now that I perceive it sleeper in peace, Ile beware hereafter how I give any money to draw it out of torment.

III. So the poore people being taught to beleeve, that after the words of consecration

secration the bread is transubstantiated into the bodie of our Lord, and that, that which the Priest holds between his hands, is not bread, but the naturall body of Iesus Christ, would bee much amased to heare the Priest say these words over the consecrated Hoste: *Per quem [Christum] hac omnia, Domine, semper bona creas, sanctificas, vivificas, benedixis, & praestas nobis.* By the which Iesus Christ, o Lord, thou createst for us daily all these good things thou sanctifiest them, and dost blesse them, and dost bestowe them upon us. For he would thinke it very strange, that the Priest calls the body of Iesus Christ, *all these good things*: and that the Priest sayes, that God
G 4 creates

creates daily Iesus Christ, seeing that God creates onely the things which had no being before they were created: and that God doth no more create the glorious body of his Sonne Iesus Christ, and that it is a great abuse to say that God doth alwaies create a thing, which is alwaies in its perfection. Hee would wonder, hearing that the Priest saith, that God daily quickens Iesus Christ, as if every moment God raised him up againe. And scruples would arise in the minds of the people, hearing the Priest say these words unto God. *Per Christum hac omnia bona creas & prestas nobis, thou createst for us, and bestowest and conferrest upon*

us all these good things by Iesus Christ : for hee that hath any liberty of iudgement, would say in himselfe. A man may well say, that these good things which the Priest hath before him, are not Iesus Christ himselfe, seeing God gives us them by and thorow Iesus Christ. And God doth not create nor quicken Iesus Christ by Iesus Christ. Herevpon every man in his right wits would say, questionlesse this prayer was said in times past in another sense ; for every word is proper and fitting to be said over a quantitie of Bread and Wine set upon the table, but not over the body of Iesus Christ.

IIII. The people would not be lesse astonisht, seeing

b Supra quæ
propitio ac
sereno vultu
reipicere di-
gnus.

the Priest offering unto God the consecrated Host in these words, *b* *Vpon the which things vouchsafe to looke with a mercifull and gracious countenance.* For hee would say, how comes this to passe? That the body of Iesus Christ, which is but one, is called, *these things*, as if hee had many bodies? And what an abuse is this that the Priest prayeth that God would daigne to looke upon his Sonne Iesus Christ with a mercifull and gracious eye; as if hee feared that Iesus Christ were not acceptable and pleasing to his Father; or as if Iesus Christ had need to be prayed for unto God, or to have our recommendation unto God to accept him? For observe, that

that by these things the Priest understands and meanes the Hoast, which he holds, and not the faith, and the devotion, or the prayer of the people, as it appeares by the words next afore going, where he saith that he offers unto God *an immaculate Hoast, an holy bread, a cup of everlasting salvation*: and then he adds, *upon which things vouchsafe, &c.*

V. The people would be yet more offended by the words, which follow: *Vpon the which things* (saith hee) *daigne to looke with a propitious and gracious countenance, and to accept them as thou didst daigne to accept the offerings of thy righteous sonne Abel, and the Sacrifice*

Supra quæ
propitio &
sereno vultu
respicere di-
gnis, &
accepta ha-
bere sicut
accepta ha-
bere digna-
tus es mune-
ra pueri tui
iusti Abel,
& sacrifici-
um Patri-
archæ no-
stri Abrahæ.

fic of our Patriarch *Abraham*. For enquiring but what were the offerings which *Abel* offered unto God, and having learned, that it was a calfe, or a lambe, he would bee provoked to the heart to heare this comparison, wherein Iesus Christ is compared to a beast: and wherein the Priest beseecheth God, that the body of Iesus Christ may be as acceptable unto him, as a calfe or a lambe offered by *Abel*. For we have already shewed that by *These things*, he meanes the consecrated Hoaste; and the Cup which he paralels and compares with the offerings of *Abel*, and not our faith or devotion with that of *Abel*.

V.I. The like subject of scandal would offer it selfe in the words following, wherein the Priest adjoyneth, *• Wee humbly b. seech thee, o Almighty God, command that these things may be carryed by the hands of thine holy Angell, unto thine high Altar into the presence of thy divine Majesty.* This surely is enough to offend a minde that hath but never so little clearenesse and light of iudgement in it: what (will hee say) aske we of God, that an Angell may come, and that he may take the Hoast out of the Priests hand? Needeth it that the eternall Sonne of God, bee offered unto his Father by an Angell? Or hath hee any need of the media-

*e Supplices
te rogamus,
omnipotens
D us, iube
hæc preferri
per manus
sancti Ange-
li tui in sub-
lime altare
tuum in cõ-
spectu divi-
næ majesta-
tis tuæ.*

mediation of Angels to bee acceptable to his Father? Or if the Priest desire the Angell to come, and take the Hoast from betweene his hands, Why doth hee eate it a little while after these words? Why staies hee not the comming of the Angell? It seemes then hee feares he is not heard, as also that in calling Iesus Christ *These things*, hee speakes manifestly against his owne intention, for Iesus Christ is not these things, but a person.

And here will present it selfe againe the same thought: that is, that these prayers are good being said over the Almes, and over some quantitie of Bread and Wine not Transubstantiated,

ted, set upon the Table, according to the custome of the Primitive Church; but are absurd being spoken of Iesus Christ. Without doubt these prayers elder then the beleefe of Transubstantiation, have lost their first signification thorow the change of the doctrine.

VII. The words following afford like subject of offence, when the Priest adjoynes;
Vt quotquot ex hac altaris participatione sacrosanctum filij tui corpus ^{et sanguinem} sumpserimus:
 To the end that all and everie one of us, which have taken from this Altar the sacred body of thy Sonne. For to what purpose useth hee these words, when none participates with him? seeing
 in

in the most of their Masses the Priest eateth alone, and drinkes alway alone? And in private Masses there are none present, and yet the Priest speakes in them, as if a number partaked in the same.

VIII. There would bee also a subject whereout to take offence in the words, which are used as the consecration is made which they speake onely by way of recitall, that is to say, in forme of narration and rehearfall as when a historie is related. Whereas the Church of *Rome* will have them spoken *effective* as seconded with an effect, and as if God thereby declaring that hee will have that bread become flesh. When God said, *Let there*

there bee light, and let the earth bring forth hearbes, &c. these words were effective and operative, and produced light and plants. But hee that recites what God spake, *Let there be light*, by this recitall produceth not light. Yet for all that, the words of the Priest are but a meere recitall of that which Iesus Christ spake. The words of the Priest are, *Who* ^d (meaning Iesus Christ) *the day before hee suffered, tooke bread into his sacred and venerable hands, and when hee had lift up his eyes to heaven unto thee his Father Almighty, giving thee thanks blessed it, brake it, and gave it to his Disciples, saying, For this is my body. All this is but a meere recitall*

d Qui pridie
quàm pate-
retur acce-
pit panem
in sanctas
& venera-
biles manus
suas & ele-
vatis oculis
in cœlum ad
te Deum
patrem suū
omnipoten-
tē tibi grati-
as agens, be-
nedixit fre-
git, deditq;
discipulis
suis dicens,
Accipite &
manducate
ex hoc om-
nes, Hoc est
enim corpus
meum.

tall of that which Iesus Christ hath done: Which cannot have any effective virtue, and this is fortified by these words, *Accipite, Manducate*, by which it is evident that the Priest expresseth not that which hee doth, or would doe, but onely that which Iesus Christ hath done. For ordinarily when the Priest pronounceth these words, there is no body that taketh or eateth after the Priest. And the private Masses are without Communicants.

I X. It might also fall out that some one of the people more curious then others would take the boldnesse to search the holy Scriptures, and would observe that the

Apo-

Apostle Saint Paul in the first to the *Corinthians*, Chapter 11. verse 24. witnesseth that Iesus Christ said, *This is my body which is broken for you.* And there above out of a curiositie which is doubtlesse the way to heresie, would be inquisitive, why the Priest omits these words, *which is broken for you.* For these are the words that are the deciders of the difference. It being most cleere and evident, that as the body of our Lord in the Eucharist is not broken really, but sacramentally; that so also the bodie of our Lord is not really but sacramentally betweene the hands of the Priest. Nor is there any reason to require that these words *which is broken*

broken for you should bee a Sacramentall and figurative manner of speech, and that these words, *This is my body*, should be taken in any other manner. In a word, it is certaine that the bread in the Sacrament is in the same manner the body of Christ, as that it is broken in. Now broken it is not really, nor then likewise is the body of Iesus Christ therein broken really. But Sathā hath endeavoured to damne and stop up this window, thorough which the light shineth in unto us so clearely, having this Word utterly out of the Bibles of the Church of Rome, wherein, in steed of *frangitur*, there is inserted *tradetur*, in steed of *is broken*, they have put *shall be given*.

X. From

X. From the bread the Priest passeth to the Cup, and recites the words of our Lord, saying, that Iesus Christ having taken the Cup, said, *Accipite, bibite ex eo omnes. Hic est enim calix sanguinis mei novi & aterni Testamenti, mysterium fidei.* Take yee, drinke yee all hereof: for this is the Cup of my bloud of the New and eternall Testament, the Mysterie of faith. There also many subjects of scandall offer themselves. For seeing the Priest witnesseth that Iesus Christ said, *Drinke yee all hereof.* Why is it the priviledge of Priests and Kings onely to drinke of this Cup? If it belong to Priests and Kings onely, that this word *Drinke yee* is directed, then

then must the like be said of this word *Eate yee* : For these words are directed to the same persons. Then should there bee none but Priests and Kings, that ought to eat of the Sacrament. Add moreover that the Apostles being in the company of Iesus Christ, held not the ranke of Pastors, but of sheepe, and of Disciples. Therefore the Apostle willeth, that the people of *Corinth* examine themselves, and so eat of this bread and drinke of this Cup.

1 Cor. 11. 28.

X I. Above all, these words afford subject of offence in this, that the Priest changeth the words of our Lord: For the words of the Masse are neither found in
Saint

Saint *Paul*, nor in any of the Evangelists. Saint *Paul* saith, that the Lord said, *This Cup is the New Testament in my blood: doe this in remembrance of me*. Excellent words. For these words *This is my body*, and those, *This Cup is the New Testament*, ought to bee understood after the same manner. Now neither the Cup, nor that which is in it, is really a Testament, but sacramentally and in signification. Nor then the bread, which they call the Hoast, is really the body of Iesus Christ, but sacramentally, and in signification. Therefore that this might not be discerned, the words of our Lord have bene changed in the Text of the Masse. For in the place of these

these words, *This Cup is the New Testament*, The Priest saith, *This is the Cup of my blood of the New and eternall Testament.*

XII. To the same end in the place, and instead of these words, *Doe this in remembrance of me*, the Priest saith, *The Myserie of faith*, which is a strange depravation, made of purpose, because the word in remembrance, expounds these words, *This is my body*, to wit, that the bread is called the body of the Lord, because it is the commemoration of it, according as the Scripture denominates the signes and commemorations by the names of the things signified.

XIII. Behold here yet
ano-

another subject of scruple
& of scandall, that the people
would receive if the Masse
were said in a tongue under-
stood: And this is it, A great
while before the words which
are called the words of conse-
cration, there are prayers in
the Masse, wherein the un-
consecrated bread is called
the sacrifice, or immaculate
Hoast, which is offered to
God for the finnes of the
quicke and the dead, in these
words, *Receive this imma-
culate Hoast, which I thine
unworthy servant offer unto
thee my living and true God
for my numberlesse finnes and
offences, and negligences, and
for all them that stand round
about, and withall for all faith-*

a Suscipe
hanc im-
maculatam
hostiam,
quam ego
indignus fa-
mulus tuus
offerro tibi
Deo meo
vivo & ve-
ro, pro in-
numerabi-
libus pecca-
tis & offen-
sionibus &

negligentijs meis, & pro omnibus circumstantibus, sed &
pro omnibus fidelibus Christianis vivis atque defunctis.

H full

full Christians quick and dead.
 He saith, the like thing over
 the unconsecrated Cup.
 All this is full of difficulties.
 For the unconsecrated bread
 is not the same Hoast with
 that which is consecrated,
 which is said to bee the true
 body of Iesus Christ; by this
 meanes behold in the Masse
 two Hoasts of divers natures,
 and two sorts of Sacrifices.
 And that which is more
 strange and of more difficult
 digestion is, that the Priest
 offers unto God in Sacrifice
 unconsecrated bread, for sa-
 tisfaction for our sinnes :
 Which is to offer a morsell
 of bread for payment for our
 sinnes, and for the price of
 our redemption.

6 Bell lib.
 2. de Missa
 cap. 17. §.
 Offertori-
 um Quin-
 que illæ o-
 rationes,
 Suscipe
 sancte pa-
 ter, &c.
 Offerimus
 tibi Domi-
 ne, &c. Veni
 sanctifica-
 tor, &c. In
 spiritu hu-
 militatis,
 &c. Suscipe
 Sancta Tri-
 nitas, &c.
 Neque anti-
 quæ admo-
 dum sunt,

^b *Bellarmino* in his 2.

neque in Romana Ecclesia ante quingentos annos legebatur.

booke

booke of the Masse, Chap. 17. seemeth to condescend and to yeeld as much touching these prayers, for hee saith, that they are not very ancient, & that untill within these five hūndred yeares they were not said in the Church of *Rome*: for there are five prayers in ranke of like nature in that part of the Masse, which is called the offertorie, the which this so renowned Cardinall hath beene bould to accuse of noveltye, and hath observed, that *Innocent* the III. who writ of the Masse in the yeare 1214. hath made no mention of them.

But that by these prayers the Priest makes an oblation, and offers in sacrifice unconsecrated bread, *Bellarmino* ac-

H 2 know.

c Bellarmin.
c. 37. §.
Primo
Negari non
debet, pa-
nem & vi-
num aliquo
modo in
Missa of-
ferri, &
proinde
pertinere
ad rem quæ
sacrificatur.
Hæc pro-
positio pa-
ret primum
ex ipsa Li-
turgia. Nam
cum ante
consecratio-
nem dici-
mus, Susci-
pe sancte
Pater, hanc
immacula-
tam hosti-
am, certe
pronomen
HANC
demonstrat
ad sensum
id quod
tunc mari-
bus tene-
mus, id an-

tem panis est. Et similes sunt in Liturgia non pauca senten-
tiae, quæ panem offerri manifestissimè demonstrant.

acknowledgeth it in his first
booke of the Masse, Chap.
27. saying, *c* It must not bee
denied, that bread and wine
are in some manner offered in
the Masse. This may appeare
first of all by the Liturgie it
selfe: for when, before conse-
cration, wee say, *Suscipe, san-
cte pater hanc immaculatam
Hostiam: Receive o holy fa-
ther, this immaculate Hoast:*
Certainly this Pronounne
HANC demonstrates sensi-
bly that which we then hold in
our hands: but it is bread
which we hold. And in the
Liturgie (so hee calls the
Masse) there are many senten-
ces, which manifestly shew
that bread is offered. Behold

here

here then in the Masse an
Hoast offered in sacrifice for
the sinnes of the quick and
of the dead, which is not the
bodie of Christ, but unconse-
crated bread.

But as concerning that,
which the said Cardinall
saith, that these prayers are
new, and brought in within
these five hundred yeares, he
saith true in some sort. It is
true, that it is a very new
thing to sacrifice unto God
unconsecrated bread for the
sinnes of men. But to call
the bread and the wine of the
holy Supper, which the peo-
ple brought, and which the
Pastor offered unto God, sa-
crifices, and holy oblations,
it is a thing very ancient, and
a prayer conformable to the
Word of God, which calls

d Bellarm.
Ibid. 5.
Deinde.
Veteres
Patres pas-
sim ita tra-
dunt. Ire-
neus lib.
4. cap 32.
dicit Ecce-
siam offerre
Deo sacrifici-
um ex
creaturis, id
est ex pane
& vino, Cy-
prius lib.
2. Epist. 3.
dicit Chri-
stum obtu-
lisse patri
calicem vi-
no & aqua
mistum. Et
in sermo-
ne de ele-
emosyna,
reprehen-
dens divi-
tes femi-
nas, quæ
non adfo-
rebant pa-
nem con-
secrandum.

Locuples (inquit) & dives, in Dominicum sine sacrificio venis,
& partem de sacrificio, quod pauper obtulit, sumis. Vbi per
sacrificium panem intelligit, qui per sacerdotes Deo sacrifi-
candus erat.

Almes & prayers, and al holy
actions, sacrifices. ^d The fa-
thers of the first Ages spake
thus. So spake *Ireneus* in
his 4. booke, Chap. 32. say-
ing, *The Church offereth to
God a sacrifice of his creatures;*
that is to say of bread and
wine. And *Cyprian* in the
Epistle 3. of the 2. booke,
saith that Christ offered unto
his Father a Cup blended
with wine and water. And
in his Sermon *Of Almes*,
reproving the rich women,
that brought not bread to
Church for an offering, said
unto them, *Thou rich and
wealthy woman, that comest
to the Supper of the Lord with-
out a sacrifice, that takest part*

of

of the sacrifice which the poore hath offered : Where it is evident, that by these sacrifices he calls the offerings of bread and of wine not consecrated, brought by the people, as freely acknowledgeth the same Cardinall in the same place.

But that which is more expresse in this matter, is that the Priest on Christmasse day, adioyneth, * *O Lord Hallow by the new birth of thy Sonne, these offerings which we have offered unto thee.* He speaketh of an oblation already offered, and yet this is spoken before consecration.

The title of the 24. Canon of the third Council of Carthage is such, *That in sacrifice nothing be offered but*
H 4 bread

** Oblata,
Domine,
munera
nova uni-
geniti tui
nativitate
sanctifica.*

*f Vt in sa-
cificio tan-
tum panis
& calix of-
feratur.*

8 Ipse Canon. Vt in Sacramentis corporis & sanguinis Domini, nihil amplius offeratur, quàm ipse Dominus tradidit, hoc est panis & vinum aqua mixtum. Nec amplius in sacrificijs offeratur, quàm de uvis & frumentis.

bread and the Cup. 8 And in the Text of the Canon there is, *That in the Sacraments of the bodie and blood of our Lord, nothing bee offered but what the Lord hath ordained, namely of bread and of wine mingled with water; and that nothing bee offered in sacrifices; but that which commeth of the grape and wheat.*

XIIII. But behold here the things, which as much, or more then the precedent, would give the people a very strong impressiõ, and would discover unto them the abuses of the Masse, were it but pronounced with an audible voice in the vulgar tongue. The Priest in the beginning of the Masse saith his *Confiteor*, in these words,

^h I confesse unto Almighty God, and to the blessed Marie ever a Virgin: To blessed Iohn Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you brethren, I have too exceedingly sinned in thought, word, and deed. Mine offence, mine offence, mine exceeding great offence. Wherefore I beseech the blessed Marie ever a Virgin, the blessed Michael Archangell, the blessed Iohn Baptist, the holy Apostles Peter and Paul, all the Saints, and you brethren, to pray for me unto the Lord our God. In this confession the Priest confesseth his sinnes to the dead departed this life, contrarie to the example of all

h Confiteor Deo omnipotenti, beatæ Mariæ, semper Virgini: beato Iohanni Baptista, sanctis Apostolis Petro & Paulo: omnibus Sanctis, & vobis, fratres; quia peccavi nimis cogitatione, verbo, opere. Mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Iohannem Baptistam, sanctos Apostolos Petrum & Paulum, omnes Sanctos, & vos fratres,

orate pro me ad Dominum Deum nostrum.

H 5 the

the prayers and confessions, which are found in the Scriptures, all which are made unto God onely. For even as it is God onely, whom we have especially offended, *Tibi soli peccavi*, Psalme 51. verse 6. *I have sinned against thee onely*, so also is it God alone, that can forgive us our sinnes, and it is he alone that understands the prayers of the heart : because hee it is onely that knowes the hearts of men, 2. *Chron.* 6. ver. 30. and it is to be noted, that by the 23. Canon of the third Council of *Carthage* it is expressly forbidden to direct in the Eucharist any prayer to any other then to the person of the Father, not permitting so much as to addresse it onely

Ut cum al-
tari assisti-
tur, sem-
per ad Pa-
trem diri-
gatur oratio.

ly to the person of the Sonne. How much lesse would these fathers have suffered, that in the Eucharist there should be offered prayersto Saints, and to Angels?

XV. But that which is yet worse in this confession, is, that the Priest prayeth to have for intercessors unto God the Archangell *Michael*, *Iohn Baptist*, *Peter*, and *Paul*, &c. never so much as making in one word mention of the intercession of Iesus Christ, who neverthelesse went up into heaven of purpose to make request for us, as Saint *Paul* teacheth us, *Rom. 8. verse 33. We have an Advocate with the Father, to wit, Iesus Christ the righteous. For he it is, who is the*

the propitiation for our sinnes,
1 Iohn 2. ver. 1. and 2. thus
in their Letanies they say to
every Saint, Ora pro nobis,
But unto Iesus Christ, Mi-
serere nobis, dispoiling him
of the office of Interces-
for.

XVI. That if the Masse
 were said in English, would
 not the people bee offended,
 hearing the Priest saying in
 his entering into the Masse,
We beseech thee, Lord, by the
merits of the Saints, whose
reliques are hereunder, that
thou wilt vouchsafe to forgive
mee all my sinnes. What ?
 (would the people say) must
 then the Lords Table needs
 be changed into a Sepul-
 cher? And must the Masse
 bee said ouer dead mens
 bones? And why is salva-
 tion

Oramus te
 Domine, per
 merita San-
 ctorum, quo-
 rum reliquie
 hic sunt, ut
 indulgere
 digneris
 omnia pec-
 cata mea.

tion prayed for thorow the merits of the Saints? As if Iesus Christ had not sufficiently satisfied for us? or as if to obtaine remission of our sinnes, it were behovefull that men, that have beene sinners, and that have had need of pardon themselves, doe merit the remission of our sinnes for us? For the effecting whereof must there bee found out payments for debts already payed, and for which Iesus Christ hath fully satisfied? And if the Saints have merited any thing, God in giving them eternall salvation hath more then sufficiently payed them their merits. It is a point of iniustice to will, that the same money should serve to make two purchases, when scarcely

scarcely they have beene sufficient for to compasse the first. Besides, they told us that the Saints are not Mediators of redemption, but onely of intercession : but now I see that the Masse speakes of them as of mediators of redempcion, in as much as it saith, that they have deserved for us salvation, and remission of our finnes.

XVII. But if the people knew that amongst these Saints, whose bones are stowed up under the Altar, and unto whose merits the Priest hath recourse, that there are many of them, whose Sanctitie is very doubtfull; namely, those whom the Pope hath soisted into the Catalogue of his Saints

Saints with commandement to call upon them: and that of those reliques, the greatest part of them are false and suborned: and that many of these Saints never were men, being imaginarie persons, or forged at pleasure, as we have elsewhere shewed, they would bee yet much more astonisht, and would grone under the burthen of so cruell a captivitie.

*Buckler or
shield of
faith, in the
Chapt. of the
invocation
of Saints.*

XVIII. The people likewise would have a iust ground to bee offended, knowing that the Priest in private Masses, and without assistants, saith *Orate, fratres, &c. pray brethren, &c.* For who are these brethren, to whom he speaketh being all alone? Pope *Innocent III.* in the second booke

Piè creden-
dum est, &
sacris au-
thoritatibus
comproba-
tur, quod
Angeli co-
mites assistat
orantibus.

booke of the Mysteries of
the Masse, Chap. 25. an-
swereth, that these brethren
are the Angells : But the
words immediatly follow-
ing contradict his answer ;
*Pray my brethren, that my sa-
crifice, and yours may bee ac-
ceptable unto almighty God :*
For this sacrifice is not made
for Angels, nor by Angels.
As also that if these words,
Pray ye, my brethren, bee di-
rected to Angels, even so
also these words, *Take ye,
eat ye,* will bee directed
unto them : and so must
wee beleewe , that in so-
litarie Masses the An-
gels are present in the
roome of the people to
eate.

XIX. But what would
the people say hearing these
words

words of the Canon of the Masse, *Communicantes & memoriam venerantes imprimis gloriose semperque Virginis Mariae.* Communicating and honouring the memorie chiefly of the glorious and ever a Virgin Mary. To what purpose is it to say, *Communicating together*, when none communicates? But who could endure that the Communion of the holy Sacrament should be celebrated *I N T H E F I R S T P L A C E* for to honour the memorie of the Virgin Mary? Seeing that the Institution of the Sacred Supper by Iesus Christ carrieth it expressly, that it is instituted in remembrance of Iesus Christ, who said, *Doe this in remembrance of me?*
By

By this relation, Iesus Christ should have said, *Doe this I IN THE FIRST PLACE* in remembrance of my Mother. We ought to speake of the holy and blessed Virgin with all respect and reverence : but for all this, ought wee not to change the nature of the Sacred Supper, nor to divert or alienate it from it true end. For it is instituted to shew forth the Lords death, but not to shew forth the death of the holy Virgin : sith shee suffered not death for our redemption.

XX. Some comfort had it beene, if the Priest having said, that this communion is celebrated *in the first place*, to honour the memorie

memorie of the blessed Virgin, he had added, that it is likewise done in the remembrance of Iesus Christ. But this is it which hee omits : *i Communicating and honouring the memorie in the first place of the glorious ever Virgin Marie, Mother of our God and Lord Iesus Christ, but likewise of all thy holy Apostles, Peter, Paul, &c. Cosmus and Damian, and all thy Saints by the merits and prayers of whom wee beseech thee, that in all things we may be furnished with the succours of thy protection by the same Iesus Christ our Lord. He maketh indeed mention of Iesus Christ, but hee doth*

*i Commu-
nicantes
& memo-
riam ve-
nerantes
imprimis
gloriosa
semper-
que virgi-
nis Marię
genetricis
Dei & Do-
mini no-
stri Iesu
Christi,
sed & bea-
torum A-
postolo-
rum ac
martyrum
tuorum Pe-
tri, Pauli,
&c. Lini,
Cleri, Ele-
mentis, &c.
Cosmae,
Damiani,
& omnium
Sanctorum*

*tuorum, quorum meritis precibusque rogamus ut in omni-
bus protectionis tue muniamur auxilio, per eundem Chri-
stum, &c.*

not

not say, that this communion is done in his memorie, onely he saith that in the first place hee celebrates the memory of the Virgin *Mary*, and next the memorie of the Saints, amongst whom hee thrusts in many Popes. And alwaies falls backe upon the merits of the Saints, and saith, *precibus meritisque*. Not contenting himselfe that the prayers of the Saints bestead us, hee willeth, that they merit for us the grace of God.

X XI. About the end of the Masse the Priest having taken the Hoast and the Cup, maketh his prayer for himselfe. * *Thy body, Lord, which I have taken, and thy blood, which I have drunke, cleaveth close to my entralles:*

Hee.

& Corpus
tuum, Do-
mine, quod
sumpsi, &
sanguis que
potavi ad-
hæreat vi-
sceribus
meis.

Hee should rather have prayed with the Apostle, that Iesus Christ would dwell in his heart by faith, *Ephes. 3. 19.* and that his body might be the temple of the holy Ghost, *1 Cor. 6. 16.* for as Saint *Iohn* saith in his first Epistle, Chap. 4. verse 13. *By this we know that we abide in him, and he in us, because he hath given us of his spirit.* But to imagine that the body of Iesus Christ sitting at the right hand of God sticketh fast to the guts and entrailes of a Priest, it is in dishonouring Iesus Christ to defile ones selfe with carnall thoughts. And the rather for that our Adversaries hold that the wicked, yea beasts, doe also eate the bodie of our Lord, into whose

whose entrailes also wee must beleeeve that the glorious bodie of the Sonne of God, is clapt up. And that hee was annexed to *Iudas* his entrailes after he had participated in the Sacrament. Pope *Innocent III.* in 4. booke of the Mysteries of the Masse, Chap. 16. propoundeth an important question: *If (saith he) any one having nothing else in his belly but the consecrated Hoast, and the bloud of the Cup, be seased on by a scowring, or flux of the belly, of what manner, and of what nature are those excrements? The solution is, that they are accidents and humours: but he cleares not that difficultie, namely, if Iesus Christ*

Si forte secessus vel fluxus aut vomitus post solam Eucharistiae perceptionem eveniret, ex accidentibus & humoribus generatur.

Christ sticke fast to his entrails.

XXII. It would bee a thing too infinite to set forth all that may be met withall in the Masses of the whole yeare, and in the whole publique service of the Church of *Rome*, which might offend the people, were it but propounded in the vulgar tongue. As that which is said on Good-fryday. *m Loe here the wood of the Crosse, whereon the salvation of the world hung, come, let us worship, God have mercy upon us, Eo-vac.* The which word, *Eo-vac*, is a word of triumph, which the furious and drunken Priests of *Bacchus* used as they did sing in the honour of their God *Bacchus*.

Then

m Ecce lignum crucis, in quo salus mundi pendit, venite adoremus. Deus misereatur nostri, Eo-vac.

Then puts the Priest off his shoes to worship bare-foot the wood of the Crosse.

n Crucem
tuam adora-
mus, Domi-
ne, & san-
ctam tuam
resurrectio-
nem lauda-
mus. Crux
fidelis, inter
omnes, ar-
bor vna no-
bilis, nulla
sylva tan-
tum profert,
fronde, flo-
re, germine.
Dulce lig-
num, dulces
clavos, dulce
pondus su-
stinet.

Then is said this An-
theme. *n* Wee adore thy
Crosse, O Lord, and praise
thy resurrection. And in spea-
king of the Crosse, Faithfull
Crosse, onely noble amongst
the trees, there is no forrest
brings forth so much in leaf,
flower, or budd, This sweet
wood sustaines sweet nailes,
sweet waight. Whilst these
words are spoken, everie one
worships the Crosse, and
when they lift up the Crosse,
they say, *Ave lignum tri-
umphale, &c.* I salute thee, or
haile triumphant Crosse :
which is manifestly spoken
to the wood. And hereupon
most of the Doctors main-
taine,

taine, that the Crosse ought to be adored with the worship of *Latria*, which is the highest kinde of adoration.

XXIII. The Saturday before *Easter* Masse is said in violet: wherein they hallow Incens, and there is virtue given it to drive away divels: and they put out all the candles in the Church, and then they light them againe with hallowed fire: and the Deacon brings three great wax candles at the end of a staffe: then he sticks five graines of incens in a great wax Candle in forme of a Crosse; upon which wax candle, this blessing is said in singing it in a stile, whereof the impietic is absurd, and the termes ridiculous. Loe here the very
I words

° In huius
 igitur no-
 bis gratia,
 suscipe, san-
 cte Pater,
 incensi hu-
 ius sacrifi-
 cium ves-
 pertinum,
 quod tibi
 in hac ce-
 rei oblati-
 one solen-
 ni per mi-
 nistrorum
 manus de
 operibus
 apum sacro-
 sancta red-
 dit Eccle-
 sia. Sed iam
 columnæ
 huius præ-
 conia novi-
 mus, quam
 in honorem
 Dei rutillans
 ignis accen-
 dit. Qui licet
 sit divisus in
 partes, mu-
 tuati tamen
 luminis de-
 trimenta
 non novit.
 Aliter enim
 liquidantibus
 ceris, quas
 in substan-
 tiam pretiosæ huius lampadis apes mater eduxit. O verè bea-
 ta nox, quæ spoliavit Egyptios, &c.

words ° In the grace of this
 night, receive, holy father,
 the evening Sacrifice of this
 incense, which the holy Church
 offereth up unto thee in this so-
 lemne oblation of waxen Can-
 dles by the hands of Ministers,
 of the worke of Bees. But al-
 ready wee acknowledge the
 praises of this columnæ, which
 the glistering fire kindles in
 the honour of God, which al-
 though it bee divided into
 parts, acknowledgeth no losse
 of borrowed light, for it is fedd
 by the liquid wax, which the
 mother Bee hath produced into
 the substance of this precious
 lampe. O truely happie night,
 which dispoiled the Egypti-
 ans, and enricht the Hebrewes.
 Night wherein earthly things

are blended with celeſtiall,
and divine with humane;
Wee pray thee then Lord,
that this waxen candle
conſecrated to the honour of
thy name, may hold out
without failing, to deſtroy
the darkneſſe of this night,
and being acceptable in the
odour of a good ſent, may
be blended and ranked amongſt
the heavenly lights above.

Let the morning bringer Lu-
cifer meet with it flames, that
Lucifer I ſay, that cannot ſet, or
goe downe. All this gallimaufrey and medley of abſurde
termes, which give to a wax-
en taper, that which belongs
to the doctrine of the Goſ-
pell, and placeth a waxen ta-
per compoſed of the worke
of Bees amongſt the ſtarres
of heaven, is farre from the

language of the spirit of God.

XXIIII. On the same Saturday they hallow their fonts, in which is the water for baptisme, in these words, *Make this water by thy Majesties Empire, take the grace of thy onely Sonne by the holy Ghost, which by the secret admixtion of his God-head make fruitfull this water prepared for the regeneration of men; to the end, that having conceived sanctification thorow the immaculate wombe of the divine fountaine, borne againe, as a new creature, may become a celestiall race, and let the mother grace bring forth in the infancie all them, that the Sex distinguisheth unto the body, or the age unto time. Set farre away from hence,*

Note. The God head blending is selfe with water, gives it virtue to regenerate soules, and maketh the water to become a new creature, and a celestiall race by the immaculate wombe of the fountaine.

hence, thou that commanding Lord, every uncleane spirit, let all wickednesse of diabolicall fraud keepe farre away, let the mixture of any contrary power here have place, let it not hover over about it to lay any ambushes, let it not slide in covertly, let it not corrupt by annoying it. Let this holy and innocent creature be free from all assaults of the enemy, and be purged by the departure of all wickednesse. Let this water be a living well, a regenerating water, a purifying wave, that all they that shall be washed in this wholesome lavior, the holy Ghost working in them, may obtaine indulgence of perfect purgation; wherefore I blesse thee creature of water, by the living God, + by the true
I 3 God,

God, + by the holy God, + by the God, who in the beginning by his word separated thee from the dry land, &c. Then hee breathes upon the water in forme of a Crosse, and prayes that those waters may be efficacious to purifie the understanding, and dipping the taper three times into the water, he saith, *Let the power of the holy Ghost descend in fulnesse upon this fountaine.* Then he blowes thrise upon the water in this figure. + Then powreth hee oyle and creame into it in forme of a Crosse. There is even as much sense in all these words, as efficacie in the ceremonie. I thinke some broken-winded Monke, whose braine swarmed out extravagant conceptions, made

made these prayers in an ignorant age ; or that some profane fellow sported him selfe in ridiculous termes to mocke God.

XXV. Thus when they consecrate salt, the Bishop, or Priest saith, *I conjure thee, creature salt, &c.* And speaking to salt, as if it understood him, gives it power against evill spirits.

In the Masse-booke which is in use at *Paris*, in the Masse of the holy Virgin *Mary*, is extant a Passage, which saith, *O felix puerpera, nostra pians scelera ; iure matris impera, redemptori. O thou happie woman in childbed, who expiatest our sinnes, command by*

the right of a mother, the redeemer.

XXVI. These things and many other the like wherewith swarmeth the whole Romish service, could they but bee pronounced in English without exasperating the minds, and without moving in some distaste, in other some laughter, in others execration? Who would laugh hearing the Priest saying in the beginning of the Masse. *Ad Deum qui latificat iuventutem meam.* Vnto God that gladds my youth, Albeit this Priest have a gray head.

In a word, the whole body of the Romish service, principally the Canon

Canon of the Masse, is composed in such a manner, that I doubt not but that the Popes would willingly correct many things in it, if it were in their power: and that they would make the same alteration, which they have made in the Masses of the Saints, out of which the Popes, *Pius* the V. and *Clement* the VIII. have rased out many Prooves and prayers to the Saints, which are still extant in most of the Masse-bookes. In the which Canon that which most displeaseth our Adversaries, is, that there are many clauses, which contradict Merits, Purgatorie, and Transubstantiation. In private Masses; In the
I 5 Com-

Syn. Trid.
Session.
XXII.
Can. 6. Si
quis dixerit
Canonem
Missæ erro-
res contine-
re, ideoque
abrogandū
esse, ana-
thema sit.

Communion under one kinde, and in an unknowne tongue, and that it is evident, that the prayers of this Canon are in a manner all made to bee said over the Almes, and over the bread and wine, and not over the bodie of our Lord. But they dare not touch this peece, because the Council of *Trent* in the XXII. Session thundreth and Anathematiseeth every man that shall say, that in the Canon of the Masse there is any thing to bee corrected, they have bound their owne hands by this decree. This is the sole remedie, that remaines for them, to estrange the people from the understanding of the Masse

Masse, whereunto serveth
the barbarous tongue, and
the lowe murmur, and
the confused and inarticu-
late singing hereof.

CHAP.

CHAP. X.

*An examination of our
Adversaries reasons: es-
pecially of those of
Mounsieur the
Cardinal du
Perron.*

AS touching the pray-
ers of particulars in a
tongue not understood so
much as by him himselfe that
prayeth, our adversaries cast
downe the bucklers and de-
fend not themselves, but
abandon their cause, onely
they say, That *it is the
Church.* For this word
Church is a covert and star-
ting hole, for every sort of
abuse, and a playster for eve-
ry sore. This is it they op-
pose

pose against the Word of God, and unto all antiquitie, unto reason, and unto common sense, which in this point are contrarie to the now Church of *Rome* of this time.

But as for the publick service in an unknowne tongue not understood, our adversaries propound some slender reasons, which we must examine.

I. They say that the title of the Crosse was writ by *Pilate* in three tongues, in Hebrew, Greeke and Latine, they will have *Pilate*; that was a Pagan Iudge, give this law to the Christian Church. For being a man of great prudence, it is to be presumed that he had a care that the Masse should bee sung

sung in a fit tongue. Thus *Pilates* authoritie carieth it away, above the Word of God, and against the examples of Iesus Christ, of the Prophets and of the Apostles. That if, according to the custome of the Romanes, the title of the Crosse had beene written but in one tongue, then should they not, by this reason, sing the Masse but in one tongue, or if *Pilate* had writ nothing, the Masse had not beene sung at all.

Du Perron
lib. 6. of his
book against
the King of
great Brit.
taine.

II. They have no better grace when they say, that it is expedient that divine service be said thorowout and in all places in the same tongue, that strangers may understand it. This reason
con-

contradicts the former, for if it be expedient, that divine service be said in one and the same tongue every where, then shall we be forced not to rest upon the inscription of the Crosse in three tongues, and we shall be driven to say service in one onely tongue thorow-out the whole universall Church.

By the same reason, Sermons ought to be made every where in the same tongue in favour of strangers. Certainly the service in Latine doth in no measure at all comfort the strangers that are in *France*: For of these strangers, three fourth parts at the least understand not the Latine, and there will bee found in *France*, ten times

times more strangers which understand the French, then the Latine. And these strangers which understand the Latine cannot understand the Masse, whereof a great part is pronounced in so low a voice, that they that are neere the Priest cannot heare his voice. But what shadow of reason is there for it, that in favour of a few strangers, which are in great townes, all the people of *France* must be deprived of the understanding of divine service? and especially all the townes and Burroughes wherein there are no strangers? That if in one great Towne, as in *Paris*, they would gratifie strangers, there should be assigned for the *Italians* one Church, wherein

wherein service should bee said in *Italian*, and so of other nations, by this meanes every nation should have at *Paris* the service in their owne tongue.

III. They further add that to have every where the same tongue, is a signe of union, and of concord in the Catholike Church. In thus speaking they declare that it would bee expedient, that the service should neither bee said in Greeke, nor in Hebrew, tongues neverthelesse which they say were authorized by the inscription of the Crosse. But the yni-
on which God approveth and applaudeth in his Word, is not the vnion of one and the same tongue, but of faith and charitie.
Which

Which vnion may bee amongst those of diuers tongues; as on the contrarie, men of the same tongue doe often dissent in faith. Which is more. God is glorified, when in diuers tongues hee is purely and unanimously served & called upon: as God himselfe witnesseth saying, *As I live, saith the Lord, every knee shall bow before me, and every tongue shall give glory unto God. Rom. 14. verse 11. Esay 45. 23.* For this it was that God gave to his Apostles the gift of diuers tongues, to the end, that in all tongues God might bee served and called upon.

*De Perros
the same.*

II II. Also presupposing that diuine service bee not done

done for the instruction of the people, but onely to glorifie God by prayers, and thanksgiving, and by their assistance to bring their consent unto that which is done in the Church, and to be partakers of the fruits which the Church obtaines of God by the Liturgie, they say, that the people which understand not, loose not these fruits, nor the ends for the which divine service is instituted : because that the Churches authoritie is a sufficient caution and securitie for the people : And that it is enough that the Pastors understand for them. But by the same ends for the which they say that divine service is instituted, it is easie to convince them.

For

For persons assembled and met together to glorifie God by prayers and giving of thankes, ought to know that which they aske, and what they give thankes for. Now these *Rabbines* will have the people aske they wot not what, and give thankes for they know not why. And seeing that they will have the people assemble to yeeld their consent to what is done and said in the Church, how will they have them approve, and assent unto things they understand not? But if the people assist to participate in the good things which the Church receiveth by the publike service, they assist then to bee instructed and comforted, for that is one
of

of the fruits for which divine service is instituted. And seeing that in the Masse the Priest speaketh to the people, in vaine speakes he to a people that understands him not. And seeing that in the Masse are read Chapters of the Scriptures, wherein God speakes unto men, they ought not to hinder, that God bee not understood by men. The Apostle to the *Romanes*, Chapter 10. tells us, that faith comes by hearing of the Word of God, not then by an assistance without understanding that which God propoundeth unto us in his Word. And the same Apostle speaking to the people of *Corinth*, will that in eating the bread of the

1. Cor. II.
ver. 26.

the Lords Supper, and in drinking of the Cup, they shew forth the Lords death, which cannot be done by persons that assist without understanding the same. Of all these fruits are they deprived, that assist and are present at a service where they understand not,

V. As for that, that *Du Perron* saith, that the Church stands for the peoples caution and securitie: as if it could answer for the people at Gods judgement Seat; I say, that for this Church, that boasts it selfe to bee a caution, it shall stand in need of another caution to give us assurance that it erres not, and that God receives her for caution. Surely at the day
of

of judgement, Priests shall not answer for the people. Hee shall finde himselfe deceived and sowlly mistaken ; who then would give his Curate for his caution. Above all those Pastors shall not bee currant, who to enhaunse their authoritie, and to leade the people on in ignorance at their pleasure, have estranged them from all understanding. But why may not the Greeke Church as well be caution as the Romane ? Seeing the Greeke Church is more ancient then the Romane, and the Church of *Rome* is but her daughter , and received from her the Christian religion , and boasts herselfe as well to bee Catholicke,

Du Perron
pag. 1079.

tholicke, and to have the chaires of Saint *Peter* and of many Apostles?

V I. But saith this Cardinall, if to profit at a Masse it were necessarie to understand it, the deafe, and the persons that stand a farre off from him that saith service, should receive no benefit by it, if this reason were of any weight. Then might we as well say, that we must preach in a tongue not understood, for though it were necessarie to preach in a tongue understood, yet the deafe, and such as were at too farre a distance from the Preacher, would receive no profit by him. I say then, that where the defects of nature hinder from understanding what is said,

we

we are not for that accountable before God: for God imputes not that for a crime which hee himselfe hath done. But we stand accountable unto him for the impeachments, and hindrances, which we our selves lay in the way to hinder the understanding of his Word: God supplies the defects of nature by meanes, which are knowne to himselfe: but man after hee hath done evils, cannot remedie them. If the light of the Sunne bee unprofitable to the blinde, it thence followeth, not that the eyes of them that see, must bee put out, even so if any be deafe, yet ought we not for that to deprive the rest of the people of vnderstanding and be that

K

stands

stands farre of from him faith service speaking in a tongue understood, had profited more if he had beene neare: and another time hee may come nearer.

VII. Hee obiects also that strangers are present in *England* at the English service without understanding the same, whereunto I say, that such are strangers present at it, it may be once or twice out of curiositie, and not for devotion, and that if they understood the English, they would profit more by it, and that the *French* have at *London*, and other townes the service in *French*.

VIII. Hee saith moreover that in the time of *Christ Iesus* and of the *Apostles*,

stles, the Jewes assisted and were present at the ordinarie service, of the Synagogues without understanding any thing thereof. Which wee have already shewed to be false. For then the Hebrew tongue was understood generally by the people of *Iudea*. It faced not so with the Jewes which are called *Helenists* in the 6. of the *Acts*, who were Jewes transported into *Egypt* by *Ptolomeus Lagus*, who also were called *Babylim*, and were dispersed abroad in very great numbers thorow out all *Africa*, so called, because they were issued of the people which had beene transported into *Babylon*, for they there read in Synagogues the *Greek*

See Scaliger
de emenda-
Temp. p. 143.

translation of the Septuagints. Whereupon also the Apostle to the Hebrewes writing to them, alleadgeth to them the Scripture according to their translation. Of these Jewes was *Philo* a Jew of *Alexandria*, A man learned in the Greeke, but ignorant of the Hebrew. For in *Alexandria* the Greeke tongue was there so common, that the Bishops, as *Athanasius*, *Cyrill*, *Theophilus*, &c. there preached to the people in Greeke.

IX. It is without reason that *Du Pin* objecteth unto us the example of the sacrificing Priests of the Law, interceding for the people in the Temple, the whilst, that the people were with-

without in the Court, and by consequent could not understand that which the Priest said. For here the question is of the Priest speaking unto God in the Masse in the presence of the people. And withall, the question is of the Masse, in the which are read Chapters to the people out of the Scripture, all in a tongue, which the people understand not. And indeed there are many Priests that understand not their Masse: to what purpose then is it to bring us the example of a sacrificing Priest, who spake not to the people, and spake not to God before the people, the whilst that hee was within in the holy place? And read not to

the people any place, nor Chapter of the Law of God? And indeed we finde not in the holy Scripture that the Priest spake, or pronounced by mouth any prayer whilst that hee was in the holy place, or whilst he was in the Sanctuary as he performed the propitiation for the people. I thinke that if this Priest comming out of the Temple to the people that waited for his comming forth in the Court, had spoken to the congregation in a barbarous and strange tongue, this people would have stoned him.

X. Now these Gentlemen confesse, that by this unknowne tongue the people is deprived of instruction and of consolation, but they say

say that their * pronesse
and Sermons supply this
defect in which they set
forth that which is said
in the Masse: Put wee
the case that it were so.
For it is a maine abuse
to doe evill, to the end to
bring remedies for the same:
to make wounds, to the
end to apply playsters to
them. It were better
the Priest made himselfe
understood in the Masse,
instead of making the
poore people hope that
within some yeares they
shall learne the explication
of it in some Sermon. But
it is most false, that in their
Sermons there is any expli-
cation made of the Masse,
neither in regard of the
word, nor of the matters.

K 4 take

* Such pray-
ers as they
thinke fit
for them to
understand.

take me a Peasant, or a Tradesman, that hath heard Masse fiftie yeares, & you shal finde him wholly ignorant of that which is said in the Masse; are the people made to understand in Sermons, why the Priest, praying for the dead, saith, that hee prayeth for them that sleepe a peaceable sleepe? Or why the Priest presenting unto God the consecrated Hoast, which they say is the bodie of Iesus Christ, asks of God, that he would so accept of that offering, as hee did of *Abels* sacrifice, that is to say, of a calfe, or of a lambe offered by Abel? Or why the Priest beseecheth God in the Masse, that the Angells may take Iesus Christ which is upon the

the Altar, and carry him up
unto the celestiall Altar?
Or why the Priest calls the
bodie of Iesus Christ
These gifts, These offerings,
which God createth dailie and
quickneth? Or why the
Priest in his confiteor, confes-
seth his sinnes to God, to
the holy Virgin Marie, to
Michael the Arch-Angel,
to Saint Iohn Baptist, with-
out speaking of Iesus Christ?
Or why in the Masse the ho-
ly Virgin is preferred be-
fore Iesus Christ, in saying;
communicating, and celebra-
ting in the first place the
memorie of the Virgin Ma-
rie: notwithstanding that
the sacred Supper was on-
ly instituted for a remem-
brance and commemora-
tion of Christ, and to

shew forth his death.

XI. The Cardinall *du Perron* findeth that the discommoditie which is in the people not understanding of the service, bringeth this profit, *that the merit of the peoples endeuour, and the exercise of their faith is thereby the greater.* Hee thinkes that the lesse knowledge there is, the more merit there is in the faith: and that he that hath least understanding, he it is, that hath most faith, and that merits most. Which is the same that *Harding* * saith. That the people indeed understand not the Latine of the Masse, but that the pious affection which they thither bring, is so acceptable to God, that the understanding

* *Harding.*
De precibus
peregrina
lingua fa-
ctis. Hic
pius animo-
rum affectus
tam est pro-
culdubio
Deo gratus,
ut nulla ver-
borum in-
telligentia
conferri
queat.

of

of the words cannot be compared unto it. By this reason there is merit in knowing nothing, and ignorance shall be ranked amongst the blessings of God, and to instruct a man in the true knowledge of God, it is to diminish the merit and the price of his faith. And why not? Seeing that faith consisteth in being ignorant, and in not knowing, and is opposite to knowledge, as Cardinall *Bellarmino* hath before told us? Certainly this maxime is a maine prop to uphold the Popes Dominion, and the Authority of the Clergie: seeing it teacheth to beleeve without knowledge, and to follow the Pope and his doctrine, with their eyes shut, with not
so

so much as enquiring at all after the will of God, nor after his Word : which is a light which God offereth us, to the end that we our selves might know the right way. Now albeit that remedlesse ignorance lessens the fault, yet so it is that it is an evill : as being borne blind excuseth going out of the way. And yet going out of the way is still an evill : But to studie to be ignorant, and to bee afraid to learne, and to be voluntarily blinde, and to thinke that there is merit in voluntarie ignorance, besides the follie of it, is a stiffe and wilfull obstinacie not to have a will to learne the Will of God : nor can I conceave what that endeavour is, and that great
ex-

exercise of faith, which *Du Perron* saith, is in those, that doe beleeeve without understanding, seeing it is no labour to know nothing, and to will not to learne.

XII. The same Prelate insisteth strongly upon the danger, it would bee to translate the Liturgie into the Vulgar tongue: saying, that the changing though but of one sole syllable, yea but of one letter, in the Myserie of the Church, might bring a change in the faith: Witnesse the *apostles* of the *Adrians*, that the divine service cannot be translated into so many tongues without incurring that danger, like as the phrascs of the old French would at this day be ridiculous, as appeareth by the
b Romanes:

b In the
Confines of
Germany &
Lorraine, the
language
that is not
Germane
is at this day
called Ro-
mant.

b Romanes: and an hundred yeares hence *Marots* translation of the Psalmes will be sottish, fond and ridiculous.

If this objection cary any waight with it, it should rather have more force to hinder and debarre the translating of the holy Scriptures into Latine, and into the vulgar tongues, least that some depravation in a word, or in a syllable might alter the doctrine of Salvation. For the Text of the Scripture is of farre more importance, then the Text of the Masse, seeing that to change but a word in the Scripture is a fault, but the Text of the Masse hath received a Thousand changes and additions, as our Adversaries themselves

selves acknowledge. The whilst that this feare hath not hindered the Ancients to make sundrie translations of the Scriptures Greeke and Latine: the multitude whereof was so diverse, that ^c Saint *Hierome* saith, there were almost as many divers versions, as there were coppies thereof. ^d And Saint *Augustine* in his second booke of Christian doctrine, Chapter II. saith, that the multitude of Latine interpreters were in a manner infinite. And our Adversaries confesse that their Latine vulgar Translation is very much different from the Hebrew and Greeke Texts. But they confesse not, that this diversitie hath brought in-

^c Hieron. præfat. in Evangelistas ad Damasum: Si Latinis exemplaribus fides est adhibenda, respondeant quibus tot enim sunt exemplaria penè, quot codices.
^d Ut ad exemplaria præcedentia recurratur, si quam dubitationem attulerit Latinorum interpretum infinita varietas.

into the Church of *Rome* any change in the faith, This feare hindred not Saint *Hierome* to translate the Bible into the *Dalmaticke* tongue, nor *Vlphilas* to turne it into the *Goticke* tongue, nor any Nation to translate it into their owne tongue. And so farre was it from all such issue, that the vulgar versions produced any alteration in the faith or in the authoritie of the originall Greeke and Hebrew, that on the contrarie the Churches which have at this day, their service in the vulgar tongue, are they that have reduced, and brought againe the Hebrew and the Greeke tongues, and have brought to light
and

and laid open to the view
the Originall Hebrew and
Greeke, and have restored
the translation of the Scrip-
ture into its integritie,
which the Church of Rome
in their translation had
deformed, and disfigu-
red.

But there is matter of
wonder in it, that Moun-
sieur Du Perron findeth per-
rill in the translation of di-
vine service, and finds it not
strange that so many chan-
ges have beene made in the
institution of the Lord, and
that so many new pceces
have beene thrust into the
Masse, many Popes having
therevnto added clauses:
namely Pope Pius the V. all
a new caused the Masse-
bookes to be reformed, and
raised

See touching
these additi-
ons Platina
in the life of
Sixtus I. and
of Innocent
III. in 2 lib.
of the Masse
chap. 61.
Bellarmine, 2.
lib. of the
Masse, chap.
17. acknow-
ledgeth that
five prayers
which are
in the offer-
torie of the
Masse, were
not more than
five
hundred
yeares since.

raised out an infinite number of Prayers, and of Prooves, and sequences which were in the old Masse bookes, so that the Priests found themselves very much puffed.

But to what purpose is it to alleadge inconveniences, for the which (if our Adversaries be to be beleaved) the remedy is ready at hand: seeing they assever, that the Pope and the Church of Rome cannot erre in the faith? For when the Pope shall have examined and approved the Masse translated into French, or into any other vulgar, this translation will be well assured amongst our Adversaries, and there will bee nothing to be spoken

ken against his approbation.

As for this that he saith of the French termes would become ridiculous at the end of two or three hundred yeares the same may be said of the Latine and of the Greeke, and of every other tongue, whence it would follow that the Masse should not bee said in Latine, least thorow laps of time the tearmes thereof might become ridiculous. The words which in the forme of divine service, have beene kept become not ridiculous amongst them that approve this service. In the publicke service of the Romish Masse there are words truly ridiculous, and which never were other then

then worthlesse, as *Evovae*, *Miserere nobis*, & *Stabat mater dolorosa*, and many the like, which neverthelesse in the Church of Rome are not ridiculous, because they are authorised by the divine service. And these words *Alleluja* and *Osanna* have long since ceased to be vulgar, and yet for all that are not ridiculous, when they are pronounced, or in reading of the Scripture, or in publicke service.

XIII. Finally, *Du Per-*
ron objecteth, that if service were not said in Latine, there being no more any common tongue, there could no more any Generall Councils be held: And so all meanes would be

be taken away of deciding points of faith with infallible certaintie, and that the Decrees, and ancient Canons would be abolished. This objection is refuted by experience. For the Greeke Church and the Romaine had not in time past, nor ever had a common tongue, and yet in the meane while ceased they not to celebrate betwene themselves Councils. There were chosen out of *Italie* Deputies, which understood the Greeke, for then the Latine Church complied with the Greeke; because the Emperours resided in Greece. By whose commandement the Bishop of *Rome* sent his Deputies to the

the Generall Councils, of which none of them were held in *Italie*, although the Bishops of *Rome* desired it, and humbly sued to the Emperours for it. But if for the holding of Councils in the West, it be necessarie that the Latine tongue bee common every where. The Vniuersities and Colleges where the Latine are taught every where, suffice to preserve the Latine tongue; although the publicke service were in the vulgar. Witnesses hereof might be the Countries, whence Papierie is banished; where their youth is carefully instructed in the Latine tongue; although their service bee in their vulgar tongues;

tongues; there also the
Councils and ancient Ca-
nons are carefully prefer-
ved. It is a great fondnesse
to thinke that the barbarous
Latine of the Masse serves
unto the preservation of the
Latine tongue: or that the
Text of the Masse serveth
for the vnderstanding of
Virgill, or of *Titus Livius*,
or to speake *Tullies* Latine,
and to make one a Cicero-
nian. Nay in very deed
were the Latine of the Masse
as elegant as it is grosse and
barbarous, yet would it be
but a very weake meanes
to preserve the Latine
tongue, the Greeke of the
Greeke Liturgie, which is
pure, hath not hindred that
the Greeke tongue was not
then corrupted, when the
Turkes

Turkes abolished and bereaved them of their Schooles. And the Liturgie of the *Armenians* which is in the *Armenian* tongue, and the liturgie of the *Ethiopians*, which is in the *Ethiopian* tongue, have not hindered the corruption of the Ancient *Armenian* and *Ethiopian* language.

As for their founding of the Christian faith upon the decision of Councils, which are found contrarie one to another, and the new contradicting the ancient: and of whom the Pope alloweth but what makes for himselfe: opposing himselfe often against generall Councils: It is another question, which is not for this place. The cleare passages of

of Scripture and which have no need to be interpreted, are sufficient unto salvation. Whoſoever writeth himſelfe for an infallible iudge of the ſenſe of the Scripture, ſets himſelfe above God. For he makes God ſpeake after his owne will, and may change the Scripture under colour of interpreting it : and hath the open way to build and erect an Empire. And hee ſhould be exempt from all vice, leſt he bring an interpretation unto it, that may ſerve to colour his vices, and to feed his avarice, or to underſhore his Ambition.

Such as theſe are the reaſons of our Adverſaries, which are but ſhifts, and humane reaſons and conſiderations, without, yea againſt

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the

the Word of God, and
which indeed are refuted by
experience, and by common
sense.

CHAP.

CHAP. XI.

*An examination of the proofes
which Mounsieur the Car-
dinall du Perron draw-
eth from antiquitie for
service in a tongue
not under-
stood.*

IF our Adversaries reasons
have beene weake, their
allegations out of Antiqui-
tie have no more colour.
Mounsieur the Cardinall
Du Perron is he that hath
brought the most to this pur-
pose.

He saith that the service
in the time of the ancient fa-
thers was never said in the
Christian Religion saving in
two tongues, to wit, in the

L 2 Greeke

*Against the
King of great
Brittaine. lib.
6. chap. 1. p.
1089.*

Greeke tongue and in the Latine, this he affirmes without prooffe, and against the truth, and we already have given a multitude of prooffes to the contrarie. He himselfe in the beginning of that Chapter acknowledgeth that the Syrian Churches had their service in the old Syrian, and the Ethiopian in the ancient Ethiopian tongue. And the Armenians in the ancient Armenian tongue. It had beene then his part to proove that the Armenians and the Ethiopians ever had their Liturgie in Greeke or in Latine, which can never be made to appeare. I say the same of the Indian and Persian Churches, the which never had in their Liturgie,

gie, no more then in civill
vse, any vse of either of the
Greeke or of the Latine,
unlesse that which in this
last age, the Iesuits have
brought into some corners
of the *East-Indies*.

Hee alledgeth in the
Sequell the Iewes, who
in their Synagogues
used the Hebrew tongue,
which is not the vulgar
in any Countrey of the
world. He beareth up him-
selfe upon the example
of the sworne enemies of
Iesus Christ; whose exam-
ple if we must follow, wee
must with all circumsise our
selves, and renounce Chri-
stianitie. We on the con-
trarie, doe acknowledg in
this, the accomplishment
of Gods curse uppon this

L 3 people

people. It is that which God had foretold of them: *I will speake to this people by folke of another tongue and by strange lips, and so they shall not understand mee.*

1. Cor. 14. ver. 21. Esay 28. 11. for as for the Iewes in the time of Iesus Christ and of the Apostles. Wee have prooved in the sixt Chapter, that the people then understood the Hebrew tongue.

*Du Perron
pag. 1077.*

It is not unto the very Pagans and Mahumetans, but the Cardinall imployeth himselfe, and hath his recourse, thinking that the Church of Rome hath dealt very wisely to conforme her selfe unto their example. We must needs say, that the Word of God failes him seeing

ing he hath recourse to such examples he saith then that the Turkes and Persians do their service in the Grammaticall Arabick and not in the vulgar of the simple Turkes and Persians, that the verses of the Saliques, in which were contained the ancient service of the Roman common-wealth, were hardly understood of the Priests: He might also add that the *Magicians* farce their conjurations with barbarous words, such as are not understood. If in this question the Divell which seduced the *Pagans*, and which blinds the *Mahumetans*, be taken for judge, there must be no service of God, nor Gospell, needs must that cause be adjudged

deplorable, and without support, that's drived to imploy such poore proofes. We must observe by the way, that this Prelate making as though hee were very well scene in Historie, discovers himselfe to be but a very novice and smatterer therein. For the *Arabians* which are neere the halfe of the *Mahumetans*, have the service and the *Alcoran* in the vulgar tongue, and the Salique verses containe but a small part of the Service of the *Romanes*, to wit, the service of *Mars*, and *Quirinus*, for they were the Priests of *Mars*. The bodie of the Romane religion was contained in the *Toscane* discipline, given by *Numa*.

Hee

Hee saith further, that for the regard of the East Church, the service was therein done onely in Greeke: This wee have convinced to be false. Never had the ancient Churches of *Armenia*, of *Persia*, and of the *Indians* their service in Greeke. Nor must it be doubted that the Church of *Ierusalem* in the time of the Apostles celebrated the Sacraments in the same tongue in the which Iesus Christ had instituted them, and was understood by the people. *Durand* in his *Rational* * lib. 4. Chap. 1. saith, that in the *Primitive Church* the mysteries were celebrated in *Hebrew*, but that in the time of the Em-

L 5 perour

In primitiva Ecclesia mysteria Hebraice celebrabantur. Sed tempore Adriani I. Imperatoris Græcè in Ecclesia Orientali Christianorum primo celebrari ceperunt.

perour Adrian, they began to be celebrated in Greeke in the Westerne Churches of the Christians. Vnderstanding by the East-Church that which on the East side was subject to the Romane Empire: to wit, Syria, Iudea, Natolia, or Asia the lesse, unto the which may also be added Egypt. In these Countreys every where, where the service was done in Greeke, there also their Sermons or preachings were likewise done in Greek. An evident prooffe that the Greeke tongue was there most used, although it was different from the ancient vulgar tongues. So Athanasius and Cyrill, and Theophilus preached in Greeke to the people of Alexandria: and

and *Cyrril of Ierusalem* preached in Greeke at *Ierusalem*: And *Eusebius* in *Casaria* of *Palestine*: And *Chrysostome* in *Antioch*, Capitall of *Syria*, and *Basil* in *Casaria* of *Cappadocia*, and *Gregorie* of *Nazianzen* at *Nazianzen*, and *Gregory* of *Nysse* at *Nysse*. *Cicero* in his Oration for the Poet *Archias*, saith that the Greeke was read in a manner thorowout all nations. For the Empire of the Greeke Successors of *Alexandria* had planted the Greeke tongue in *Syria*, and in *Egypt*, and in *Cilicia*, and in *Cappadocia*, and *Galatia*, and had made it so familiar, that the vulgar tongues used before the raigne of *Seleucides*, and of *Ptolomie*, were lesse familiar then the Greeke:

Græca leguntur in omnibus ferè gentibus, Latina suis finibus exiguis tantum continentur.

Greeke: For evermore preaching ought to be accommodated to the eare of the simple people, even so in the Churches of *Gasconne*, and of *Languedock* Sermons and publicke service are performed in *French*, although different from the tongue of the Countrey. But the *French* is there in such sort understood by the people, that they farre better love the *French* then the *Gasconne*, and understand it with like facilitie. *Monsieur* the Cardinall was not ignorant of this, which appeareth by this, that he maintaines onely that in the East the Greeke was not the vulgar tongue, but maintaines not that the Greeke was not there understood, by that meanes he wanders

wanders from the question. For our difference is not, that the publike service ought to be said in a vulgar tongue, but whether it ought to bee done in a tongue understood of the people. Saint *Hierome* in the preface of his second booke upon the Epistle to the *Galathians*, saith that the tongue of the *Galathians* was like to that of the Gauls of *Treves*. But there he speakes of the tongue that the *Galathians* had brought to the Countrey, and not of that, which they there had learned. The Cardinall *Du Perron* useth this place of Saint *Hierome* to prove that in *Galatia* the Greeke was not the vulgar tongue. But he falsifies this place according to his warranted

ted manner, which maketh wholly against him. The words of Saint Hierome are, *Galatas, 'excepto sermone Graeco, quo omnis Oriens loquitur, propriam eandem linguam habere quam Treveros:* That the Galathians besides the Greeke tongue which all the East useth, have a tongue proper, like to that of them of Treves. This place speakes clearly, that the Greeke was current in *Galatia*, as in all the East. But the Cardinall alleadgeth Saint Hierome in these words, *The tongue of the Galathians was like to that of the Gaules neere to Treves.* This falsification is evident. Besides, the Apostle writing to the *Galathians* in Greeke, presupposed that they understood the Greeke. The *Lycaonian*

caonian language which is mentioned in the 14. Chapter of the *Acts*, verse 11. was rather a dialect, then a diversitie of tongues, and though indeed it had beene a tongue a part of itselfe; yet so it is that it appeareth, that the Greeke tongue was understood by *Lycabnians*, seeing that *Paul* and *Barnabas* speake to the multitude, the presse and throngue of the people in Greeke.

C H A P.

CHAP. XII.

*By what meanes the Latine
tongue is brought into
divine service in
France and in
Spaine.*

FROM the East *Du Perron*
passeth on to the West,
and saith, that thorowout all
the West the service was
done in Latine: for where-
soever the publike service
was done in Latine, there
also were preached the Ser-
mons in the same tongue:
and the Letany was there
understood by women and
children. It will not bee
found that in times past, the
service hath beene in La-
tine in any Countrey.
Where

Where the Latine was not understood thus amongst the Gauls the service was done in Latine, because the Latine was there more used then the ancient French tongue, which was so abolished by little and little, in such sort, that the Gaules were called Romanes, and are so ordinarily called by *Gregorie of Tours*, and distinguished by that name from the *Franks* and *Burgunians*, which were strangers. and the tongue of the Countrey was called *Roman*: different from the tongue of the Court, which was high-Dutch, such as is spoken in *Guelders* and *Iubters*. This difference continued still unto the time of *Charlemagne*. For in the third Council of
Tours

a Et ut ead-
dem homi-
lias quisque
apertè trās-
ferre studeat
in rusticam
Romanam
linguam aut
Theotiscam
quo facilius
cuncti pos-
sint intelli-
gere quæ
dicantur.

Tours held under his raigñe, in the yeare 812. Chap. 17. there is commandement given to every Bishop to have ^a Homilies or Sermons in two tongues, to wit, in the countrey *Romane* tongue, that is the tongue of the common people, and in the *Theotisk* or *Tudesk*, that is to say, in the high-Dutch tongue, to the end that all might understand the Sermons. Now this was the time wherein the *French-Church* began by the violence of this King, to receive the *Romish* service, notwithstanding the resistance of the *Clergie*, who before that had the *Ambrosian* service, and was not in any thing subject to the Bishop of *Rome*.

Vnder

Vnder the Empire of *Marcus Aurelius* about the yeare of our Lord 168. the Christian Religion began to spread it selfe amongst the *Gaules*, and then first began there to be Martyrs, as saith *Sulpitius Severus* a *Gaulois* Author, neere about that time in his 2. booke of his sacred Historie, ^b *under Aurelius* (saith he) *the Sonne of Antoninus* the first persecution was raised up, and then first were seene Martyrs in France, the Religion of God having very slowly passed over the *Alps*. At this time the Latine tongue was so familiar amongst the *Gaules*, that it was more used then the old *Gaulois*, and the language of the Countrey was called *Roman*, and the
French

b Sub Aurelio deinde Antonini filio persecutio quinta agitata. Ac tum primum intra Gallias martyria visa, serius trans Alpes Deire'igione transgressa.

Tum diffi-
cilius pro
genita at-
que here-
ditaria orā-
di facilitate
non esse fa-
stidio rudē
hunc & in-
cultum Trā-
salpini ser-
monis hor-
rorem.

French Romans, as we have said. Besides it is to be presumed that this *Latine* of the *Gaules* or old *French-men* was not so polished nor so congruous as that of the towne of *Rome*. Whereupon also *Pacatus* in a *Panegirick* to *Theodosius*, excuseth himselfe in that he spake not *Latine* so well as they that were borne in *Italie*. Then were the contracts and law-pleas, and all the acts of justice done in *Latine*. The *Gottick* lawes which were observed from the straits of *Gibraltar* unto the river of *Loyre* abridged by the Code of *Theodosius* by the Kings of the *Visigots* were *Latines*, as teacheth *Faucher* the most learned *French Antiquarie* that wee have,
in

in the life of King Clo.
vis.

In the yeare of our Lord
252. under the Emperour
Decius, according as obser-
veth *Gregorie* of *Tours* in
the first booke of his Hi-
storie, *Gratian* came to *Tours*
to preach the Gospell a-
mongst the Pagans, and *Sa-
turnine* to *Tholouse*, and *Dio-
nysius* to *Paris*, where he
was Bishop, and there suffe-
red Martyrdome. This is
he, whom they falsely sur-
name *Dionysius Arcopagita*.
Saturnine was cast downe
headlong from the Capitoll
of *Tholouse*. These mens
tongues being Latine, and
preaching to a people that
spake Latine, it is no mar-
vaile if they established the
service in Latine: not after
the

the Romish manner, but with diverse Ceremonies, according to the necessitie of the times, and decencie of the places, to reclaime and civilize the Pagans. Which diversitie continued untill the *Ambrosian* service was received by the *Gaules*, which amongst them bore the sway untill the time of *Charlemaigne*, who brought in the Romish service.

The *Franks* being entered *France*, and having made themselves masters unto the river of *Loire*: (for the rest unto the *Pirene* was held by the *Visigots*, unto the time of *Clovis*, who left not the *Visigots*, that raigned also in *Spaine*, any more but *Languedoc*, which

which the Romanes called *Septimania*, and a small part of *Guien*) the Latine or Romane tongue was corrupted, and fell from her puritie, yet for all that not in such sort that divine service which was done in Latine, was not still understood. Wee have formerly heard the witnesse of *Sulpitius Severus* in the life of Saint *Martin*, reciting that one of the people taking up the Psalter in the place of the absent Deacon or Reader began to reade the 8. Psalme, wherein there is, *ut destruas inimicum & defensorem*: which raised such a shout of the people against one called *Defensor*, who opposed himselfe against the election

*Faucher in
the life of
Clovis. chap.
15.*

election of *Martin* unto the Bishopricke.

Prosper of *Aquitain* writ about the yeare of our Lord, 450. He in 1. booke of the contemplative life Chap. 23 will have the preachers language to bee simple and plaine, *sit simplex & apertus etiamsi minus Latinus, disciplinatus tamen & gravis*, let it be simple and open, although it be not so good latine, yet let it be regular and grave, that it may not hinder any, though he be ignorant to understand it. Now he speakes of the people of *Guen*.

Much about the same time lived *Sidonius Apollinaris* Bishop of *Clermont* in *Auvergne*, who married the daughter of the Emperour *Avitus*, by whom hee had children.

children. This Bishop, who writ all his letters in Latine, preacht also in Latine. In the tenth Epistle of the second booke, hee complaines that in his time amongst the common people the puritie and proprietie of the Latine tongue fell away, and degenerated into Barbarisme; and in his Epistle to *Perpetuus* Pope (for so then were stiled all the Bishops a little more respected then the common sort of Bishops) which is the ninth of the seaventh booke there is a Latine Sermon made by the said *Sidonius* to the people of *Bourges*, an undoubted prooffe that the people of *Bourges* understood the Latine.

Ut nisi vel
paucissimi
quique me-
ram Latinaris
lingue pro-
prietatem
de triviali-
um barbaris-
morum ru-
bigine vin-
dicaveris,
eam brevi
abolitam
desicamus.

M Now

Now albeit that the medley of the *Visigots* and of the *Franks* among the *Gaules*, had altered the latine tongue yet so it was that the Latine could not thereby be utterly rooted out, but rather the Kings of the *Franks*, whose language was that of *Guel-ders*, to accommodate themselves unto, and to comply with their people, learned the Latine tongue, as witnesseth *Fortunatus*, speaking of King *Aribert*.

*Cum sis progenitus clara de
gente Sicamber,
Flores in eloquio lingua
Latina tuo.*

But thorow laps of time the Latine being abastardised amongst the *Gauls*, and the

the *Thioise* abolisht, the Ro-
mane was corrupted in such
sort, that it became another
tongue from the Latine.
And alreadie in the time of
the second race of our
Kings the tongue of the
Countrey was no more La-
tine: and neverthelesse tho-
row the negligence of Bi-
shops, and by the ignorance
of people, there was no care
taken to put the divine ser-
vice into the vulgar tongue.
One might see that then the
studdie of the Bishops was
to adorne their Churches,
and to heape together re-
liques, and to finde out
men that had a faire Organe
to diversifie and descant on
a Church song and make
their voices sound out the
loudest. Images were not

as yet received into them, nor the single life of the Clergie, nor the power of the Popes, nor Purgatorie, nor Romish indulgences. But the Warres of the French in *Italie* against the *Lumbards* in the time of *Pepin*, and of his Sonne *Charlemagne*, brought a strait communion betweene our Kings and the Bishop of *Rome*, who in that warre used all his power, and was a mortall enemy of the *Lumbards*: Whence it fell out that *Pepin*, and after him *Charles* his Sonne, and *Lewis le Debonnaire*, *Charles* his Sonne, bestowed on the Bishops of *Rome* great presents, and gave them all the lands and possessions, which the Pope holdeth at this day

day in *Italie* : reserving nevertheless the Royaltie. Vnto these benefits *Charlemaigne* added this : That at the request of Pope *Adrian I.* hee abolished out of the Kingdome of France the *Ambrosian Service*, and established therein by force, and Maugre the Clergie of France, the *Romish* or *Gregorian Service*. By this change the Latine tongue in the publike service was fully established : for that which was but done formerly thorow the negligence of the Bishops of France, from thenceforth was done by law, according as the servitude increased, from age to age. It would be now a crime of Heresie, and a manifest rebellion a-

See Durand in the 5. book of his Rational chop. 2. and Faucher in 7. booke of his french Antiquities in the yeare. 796.

gainst the papall Sea, to
goe about to have divine
service in any other tongue,
then in the Latine or Ro-
mane. At this day one of
the most essentiall Marks of
the Romish Hierarchie, is
the Romish language. And
I wot not, whether it was by
chance, or by conjecture, or
by inspiration, that *Irenæus*
above fourteene hundred
yeares agoe, in this word
Latine, found out the name
of *Antichrist*, and the num-
ber of six hundred sixtie
six.

The like matters happe-
ned in *Spaine*, where the La-
tine tongue became so fre-
quent and so familiar, that
in the times of the Empe-
rours *Domitian* and *Trajan*,
and a long time after them,
the

the Latine tongue was there as familiar, as at *Rome*, except in *Arragon*, and in the *Cantabrick* Mountaines, which is the countrey of *Biscay* and in *Galicia*. *Seneca* and *Quintilian* and *Martiall*, excellent Authors of the Latine tongue, were *Spaniards*; The Father and the Mother of *Martial* were called *Fronto* and *Flacilla*, which are *Romane* names, as also the names of *Martial* and of *Quintilian*, an evident signe, that the language was there *Romane*. Whereupon we need not wonder, if when the *Christian* religion thither entred, the ordinarie service was done in Latine, not for all that, after the forme, nor by the ordinance of the *Bishop* of *Rome*, who indeed

there was respected, by reason of the dignitie of the Citty, but had not there any power, nor jurisdiction.

In the yeare of our Lord 408. *Genferic* King of the *Vā-dals* Conquered *Spaine* upon the *Romane* Empire, which a while after he left to passe over into *Africa*, and left the place to the *Visigots*, who rainging formerly in *Aquitane*, made themselves masters of *Spaine* in the yeare of our Lord, 417. The lawes of the *Visigots* were Latine: and although their tongue was *Gotick*, yet did they accommodate themselves to the Latine: Whence likewise their Councils and generall Assemblies were made in Latine. The office or ordinarie service

service of the Orthodox *Spaniards* (for the *Visigots* at the beginning were *Arians*) was called the *Mosarabicke*, or *Toletain* office: whereof may be seene an abridgement in *Isidore* in his first booke of Ecclesiastick offices, which *Isidore* borne in *Sevill* writ in the yeare of our Lord about 630.

In the yeare 713. the *Saracins* abolished in *Spain* the kingdome of the *Goths*, slue their King *Roderick* in battell, and extinguished in the most part of *Spain* the Christian Religion. And held *Spain* for many ages, untill that the residue of the Christians, which were retired & fled into the *Moutains* having recollected their forces in the end, drove out the

M 5 *Mores*,

Mores, and replaced againe the Christian Religion in *Spaine*, and established many pettie kingdomes. Their service was done yet in Latine, according to the ancient forme, albeit by reason of the mixture of the *Saracens* they had lost the use of the Latine tongue. Their office or service was the ancient, to wit the *Mozorabick* office: which still continued in *Spaine*, untill about the yeare of our Lord, 1080. in the which King *Alphonsus* to gratifie Pope *Gregorie* the VII. by strong hand, and Maulgre the estates of the Countrey established in *Spaine* the Romish service, then the Latine tongue which heretofore was used by custome, was now established

Roderick
Archbishop
of Toledo.
lib. 6. chap. 25
and 26.

blished by law. And so
hath continued unto this
day.

CHAP.

CHAP. XIII.

*Of England and Germany, and
and how the Romish service
and the Latine tongue
were thither
brought in.*

*Et enim
circa non
gentes ab
hinc annos
constat ple-
bem in non-
nullis regio-
nibus preces
suas publi-
cas ignota
lingue reci-
tasse, id
quod in An-
glia nostra
fuisse factu-
rum, manife-
stum faciam.*

IT will not be amisse to say
somewhat also of *England*,
which in times past was cal-
led *Brittaine*. ^a *Harding* in
the first Section of his trea-
tise *Of prayers in a strange*
tongue, saith about nine hun-
dred yeares since publike
prayers have begun in some
Countreys to bee said in a
tongue not understood, espe-
cially in *England*. This Do-
ctor very much versed in An-
tiquity findeth not the use of
the Latine tongue in *En-
gland*

gland to bee more ancient
since the terme of nine
hundred yeares : and hee
hath in this spoken accor-
ding to the truth.

We must then know that
England received the Chri-
stian religion, before there
were any Churches erected
amongst the *Gaules* or old
French. *Nicephorus* in his
second booke, Chap. 40.
saith, that *Simon Zelotes* the
Apostle brought the doctrine
of the Gospell unto the *We-*
sterne Sea, and unto the *Ister* of
Brittaine. *Gildas* an *English*
Author who lived in the sixt
age, and *Polidore Virgil* in
his second booke of his Hi-
storie say, that *Ioseph of Ari-*
mathea there first preached
the Gospell *Balaus* in his
first Centurie, alleadgeth
many

King of *Brittaine* sent to Pope *Eleutherius*, praying to bee instructed by him in the Christian religion, and that he abolished Paganisme out of all *Brittaine*, so that there was not left so much as one infidell. Which is a storie invented in favour of the Pope. For these Historians place in this Isle peaceable *Brittaine* Kings raiging in the South-part of the Isle, which was subject to the Romanes, and which had no other King but the Emperor of *Rome*. The estate of this Isle under the Romanes, may be seene in *Cornelius Tacitus* in the life of *Iulius Agricola*, and in *Xiphilinus* an Epitomiser of *Dion*, in the life of *Nero*, and of *Severus* Emperours. At this

this time the Christians of South-Brittain suffered persecution under the Romans, that were Pagans. And as for the Northerly part; which at this day is called *Scotland*, and the Countrey of *Northumberland* it was Heathenish, and was so a long time after *Eleutherius*. * Saint *Hierome* in his Epistle to *Oceanus* speaketh of the Scots, as having in his time their wives common 200. yeares after *Eleutherius*. And ^e in 2. lib. against *Iovinian*, he sayeth, he had seene the Scotch eating mans flesh. And *Galfride* in his 2. Chapter of

e Hieron. Oceano. Scotorum & Ascorum ritu, ac de republica Platonis, promiscuas uxores ac communes liberos habent.

f Idem lib. 2. in Iovinianum, Cum ipse adolescens in Gallia vi-

derim Scotos gentem Britanniam humanis vescicarnibus, & cum per sylvas porcorum greges & armentorum pecudumq; reperiam, pastorum nates & fumarum papillas solere abscindere, & has solas ciborum delicias arbitrari. Scotorum natio uxores proprias non habet, &c.

his

his third booke of his Historie speaketh of them as of Pagans. Furthermore the Christians of this Isle celebrated Easter precisely the fourteenth of the moneth of *March*, contrarie to the rules of the church of *Rome*, which they would not have done, had they beene brought to Christianitie by the Church of *Rome*.

This Isle so continued under the government of the Romane Pagans untill the time of *Dioclesian* in the yere 286. The Senate of *Rome* sent thither *Caurasius* to oppose the courses of the barbarous, but he enleagu'd himselfe with the Islanders, and thence drove out the Romanes, and made himselfe King, and after that
time,

time, one while the Romanes prevailing, another while the Islanders, that Isle was but weakely held by the Romane Empire.

In the yeare of our Lord, 307. *Constantine* Sonne of *Constantius* and of *Melene*, a Christian woman governed that Island. Being Pagan, he tooke the title of Romane Emperour, and passed thorow the *Gaules*, and from thence into *Italie*, and made himselfe absolute Emperour. Then becomming Christian, he granted peace to the Churches of *Brittaine*.

In the yeare 383. *Maximus* a Christian and Orthodox Prince govern'd *Brittaine*: for as then all that part of the Isle which was

was subject to the Romanes was Christian. This *Maximus* invaded with a maine armie the *Gaules*, and conquered them, and tooke the title of Romane Emperour against *Gratian*, Sonne to *Theodosius*.

In the yeare of our Lord, 434. The Romane Empire being fallen into the West, and rent by the *Goths*, *Franks*, *Vandals*, and *Bourgagnions*, the Romanes abandoned the Isle of *Brittaine*. Which moved the Islanders to conferre the kingdome upon *Constantine*, the brother of the King of *Brittaine Armorique*, who was issued of their nation, a Christian and vertuous man.

In the yeare 446. according to *Westmonasteriensis*, cal.

calculation. The Pelagian heresie reinforcing it selfe in the Island of *Brittaine*, the Bishops of the Countrey assembled in a Synod, writ into *France* to *Germanicus* Bishop of *Auxerre* and to *Lewis* Bishop of *Troyes* in *Champagne*, men renowned for their learning and piety, and prayed them to come to them, to assist them with their aide and counsell, which they did, and with successe, God blessing their travell. This Historian saith not that the Pope sent them, as some doe fable, but that they came at the request of the Islanders.

In the yeare of our Lord, 449. three ships of the *Anglosaxons* came from the East Frises, landed in the Isle

Iſle of *Brittaine*, and tooke the ſame beaten way of thoſe others which ſome ſoure yeares before arived there in great multitude. This nation was high-Dutch, and Paganish, ſerving *Saturne*, *Iupiter*, and *Mercurie*, who having ſet foot in the Iſle could not be driven out againe, and at length made it ſelfe miſtreſſe of the Eaſt and South-part of the Iſle, and there eſtabliſht Paganisme, dividing the Countrey into many pettie kingdoms, and called the Countrey *England*. But beſides the Chriſtians living under the Dominion of the Pagan Saxons, all the Occidentall part, to wit *Cornwall*, and the Countrey in times paſt called *Cambria*,
and

and now *Wales*, was Christian. The Scotch had already receaved Christianitie: in such sort that the Isle was halfe Christian.

In the yeare 596. Pope *Gregorie* judged the time fit to improve the authoritie of his Sea: for the Christians of *England* not being fit to give instruction to the pettie Pagan kings, by reason of their continuall warrs, and those pettie kings being savage, and easie to bee perswaded: and the Christians of that Island living under other lawes, and other ceremonies then those of the Church of *Rome*, he sent *Augustine*, Monke of *Saint Bennet* (for as then in the West, there was but that

that sole order of Monkes) into *England*, a man fit and industrious to travell and to take paines for two things. The one to reduce the Christians of the Isle unto the forme, and to the service of the Church of *Rome*, and to induce them to acknowledge his Sea. The other to endeavour to draw some of those pettie Pagan kings to the Christian Religion.

This *Austin* came to *England* with a traine of fortie persons, and presented himselfe to one of the pettie kings named *Ethelbert* King of *Kent*, who received him with honour. A while after insinuating into the Queenes favour and good liking, he perswaded her

her to embrace the Christian faith. The Queene a while after drew in her husband, who was followed by a multitude of Pagans. Of this King the above named *Augustine* obtained permission to communicate with the Christians of the North-part of England, whom he exhorted to ioyne themselves with him, because (as saith *Westmonasteriensis*) *Sanctum Pascha & alia per plura unitati Ecclesie contraria faciebant.* They did keepe the holy Easter, and many other things in a contrarie manner to the unitie of the Church. These Christians before they would communicate with him, consulted a certaine person of the Isle, who lived a solitarie life, esteem-

esteemed a prudent man, and of holy life, and they asked him whether at *Augustines* perswasion they should part with their ancient customes. To whom this good man answered, if he bee a man of God, follow him, but (said they) how shall we discern whether hee bee a man of God or no? he answered them, You shall know him by his humilitie, and if he induce you by his example to beare the Crosse of Christ. So they made their appearance in the Synod assigned, where *Augustine* received them with contempt, and vouchsafed not so much as to rise up from of his seat when they entred. This was the cause, that they likewise

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The robe.

contemned him and contradicted whatsoever he propounded, accusing him of pride: and although *Gregorie* had sent him the *Pallium*, and had stiled him Arch-bishop, nevertheless they declared unto him, that they acknowledged not his authoritie, nor would obey him in any thing. Wherewith *Augustine* being nettled, threatened them that the *Anglo-Saxons* should revenge it upon them, and hee lyed not. So *Æthelfrid* King of *Northumberland*, although hee were a Pagan, favouring this *Augustine*, in hatred of these Christians his enemies, fell upon them, and made a great slaughter of them. They had

had in a Towne called *Ban-*
gor a great Monastery,
wherein there were some
twelve hundred Monkes,
who were all poore arti-
sans getting their living
by their trade: of whom
this Pagan King made a
massacre and a sacrifice
unto *Augustine*, but as
for the Saxon Christians
converted by *Augustine*
from Paganisme, they re-
ceived the Romane service,
such as *Augustine* pleased
to give them, and subjected
themselves to *Augu-*
stine sent by the Bishop
of *Rome*, about the yeare
600. of our Lord. Which
is the time which *Har-*
ding pointeth out unto us,
saying, that at the least
nine hundred, or a thou-
sand

land yeares since service was done in *England* in a tongue not understood, acknowledging that it was this *Augustine*, who together with the *Romane* service thither brought in the *romane* language, which ever after that time forward continued in *England* in their publike service, unto the time of the reformation: every age from that time on-ward patched on some peece in religion. In such sort, that had *Augustine* lived againe seven or eight hundred yeares after his death, he should have found in *England*, and at *Rome* too quite another religion then that which he preached. This that we have recited concerning this *Augustine*,

gustine, and of his entrie,
and of his carriage and
behaviour in England is ex-
tant in *Bede* in his second
chap. of the second booke of
the Historie of the *Anglosax-
ons*. In *Geffrey of Monmouth*,
in his 4. chap. of his eight
booke of the Historie of
the two Brittaines, and in
the flower of the Histo-
ries of *Matthew of Westmin-
ster*.

Bede in the 4. book of his
Historie saith that in the
yeare of our Lord 668. one
surnamed, *Stephen* taught
the people of *Northumber-
land* to follow the Romish
singing in publike service
As then the Romish service
was not yet received in
France, nor in *Spaine*. This
selfe-same *Augustine* passing

N 3 thorow

thorow *France*, and there observing the service different from the *Romish Liturgie*, asked advice of *Gregorie* his Master how he should carry himselfe in that diversitie. *Gregorie* answered him that he should follow that which he found good, and should accommodate himselfe unto, and comply with the Churches wherein hee was. This is extant in the Interrogatories of the said *Augustine* added to the end of the workes of *Gregorie* the first.

As for *Germany*, Christianitie came in thither very late. *Radbod* King of the *Frisons* in the yeare 700. of our Lord, was a Pagan: and *Franconia* began to receive the Gospel. And the Saxons
against

against whom *Charlemagne* made so great warres in the yeare 775. and following, were Pagans, and were ranged to Christianitie by the sword, as were also the Frisons.

Snibert in the yeare 704. and following, very much advanced Christianitie along the Rhine, and in the Countrey of *Brandenbourg*. But it appeares not to us by Histories in what tongue hee established the service.

In the yeare 719. *Winfred*, surnamed *Boniface*, preached the Gospell to the *German* Pagans, sent by *Gregory II.* Pope, a great defendor of images. This *Boniface* being wholly given to the advancing of the Papal Sea, I

doubt not but that hee gave
to the *Germanes* newly
converted from Paganisme,
the service in the *Romane*
forme, and tongue.

CHAP.

CHAP. XIII.

*Concerning Africa, and how
the service in the Latine
tongue entred thi-
ther.*

CONCERNING Africa,
Mounſieur du Perron
ſpeakes thus. Saint Augu-
ſtine witneſſeth to us, that in
Africa the cuſtome which was
amongſt the people of pro-
nouncing in ſinging of the
Pſalmes, Floret ſanctificatio
mea, inſtead of ſaying, Flore-
bit, was ſo deeply rooted tho-
row long uſe amongſt the peo-
ple, that there was no meanes
to bereave them or to weane
them from it, and yet never-
theleſſe it is certaine that the

Lib 6.c.1.p.
1091.

De doctrina
Chriſtiana.
lib.2.c.12.

Latine tongue was not vulgar any where out of Italie, and the townes of the Romane Colonies, spread abroad thorow the Empire: as was Carthage in Africa, wherein the Latine tongue was vulgar, whence it was that Saint Augustine (as such) saith, that hee learned it from the blandishments and hugging of his Nurses.

This Prelat doth according to his accustomed manner, which is to proove a thing, which is not in controversie, and so to wander from the question. Hee saith, that the Latine tongue was not vulgar in Africa: but that is not the question. Wee dispute not here of the

the vulgar tongue, but of a tongue understood by the people. It matters not whether the Latine was, or was not the vulgar tongue in *Africa*: the question is whether it was there understood or no. In this part of *Africa*, which he noteth to us, the Liturgie was said in Latine, because the Latine tongue was there more common and better understood by the people then the *Punick* tongue, which was their ancient vulgar tongue. It is already much that *Du Perron* yeeldeth us that the Latine tongue was the vulgar tongue of *Carthage* a Capitall towne of *Africa*. Hee confesseth also the like of the townes
of

of *Africa*, which were Colonies. Now the vulgar tongue of the capitall towne of the countrey being Latine, where the Proconsuls Court was, and the officers of the Emperour, and where the causes were judged in Latine, and wherein there were an innumerable multitude of people, and many other townes being Roman Colonies: and thorow out all these townes, they whom the Romanes called *Civiales*, & the Greeks *Politai*, whom in *France* we call *les Gens du Roy*, being Latine, it is no wonder, if all the people thorow the maine Countrey were accustomed to speake Latine, and that the Latine tongue there

there was more usuall then the Punick tongue, which was the vulgar tongue. Wherefore as at *Carthage*, so also at *Bonne*, and in other townes of *Africa* subject to the Romanes, not onely the Liturgie, but also their Sermons were made in Latine. In Latine it was that Saint *Cyprian*, and *Aurelius*, and *Augustine* preached. The which *Augustine* being borne in the towne of *Thagast* or *Tegeſt* in *Numidia*, where the people were halfe barbarous, and farre from *Carthage*: yet neverthelesse in the 1. of his Confessions, Chapter 14. saith, hee had learned the Latine amongst the blandishments and flatteries of his

Latinadidici
sine vllome-
tu atque enu-
ciatu, inter
etiam blan-
dimenta nu-
tricum, & io-
ca arridentium.

his Nurces : for that his Father was a Courtier and an officer of the Romane Emperour : as witnesseth *Possidonius* in the life of Saint *Augustine*. And therefore also in the books of Saint *Augustine* there are many passages by the which it appeareth, that the people of *Africa* understood the Latine, better then the Punicke tongue. As in the 26. Sermon of the words of the Apostle, hee speaketh thus to the people. *There is a Punicke proverbe well knowne, which I will tell you in Latine, because you doe not all of you understand the Punicke. And upon the 50. Psalme. We all know that in Latine wee say not sanguines, nor sanguina.*

a Ser. 16. de
verbis Apo-
stoli. Prover-
bium notum
est Punicum,
quod quidē
Latine vobis
dicam, quia
Punicē non
omnes no-
tis.

guina. And in his second booke of Christian doctrine, Chapter 10. *Cum dicimus bovem,* ^b When wee say Oxe, we meane that beast, which all they which with us are Latinists by tongue doe call by that name. And in his first booke of retractations, Chapter 20.^c *Desiring that the cause of the Donatists might come to the knowledge of the common people, and of the most ignorant and of very Idiots, and that by our meanes it might bee deeply imprinted in their memories, I have put it into Latine in a Psalm for them to sing.*

By all this hitherto laid open it appeareth as cleare as day that the Primitive and ancient Church in Greece,

^b Cum dicimus bove intelligimus pecus, quod omnes nobiscum Latine linguae homines hoc nomine vocant.

^c Volens causam Donatistarum ad ipsius humilium vulgi & omnino imperitorum & idiotarum notitiam pervenire, & eorum, quantum fieri posset per nos, inhaerere memoriae, Psalmum qui eis cantaretur per literas Latinas feci.

Greece, Egypt, Asia, Armenia; Ethiopia, Africa subject to the Romanes, In Italie, in France, Spaine, and England divine service was said in a tongue understood. And this Mounſieur *Du Perron* covertly without any words acknowledged, in that hee durst not say, that in these Churches service was said in an unknowne tongue, but maintaines that it was not said in the vulgar tongue, and that is false too in *Italie*, in *Greece*, and in the most part of *Asia* the lesse, In the Towne of *Carthage*, and and in all the *Roman Colonies of Africa*: and in all of them it is true without exception, that Sermons and

and service were performed and done in the same tongue.

FINIS!

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